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W^m. A. Graham

THE HISTORY

—OF THE—

SOUTH FORK BAPTIST ASSOCIATION,

—OR—

C

THE BAPTISTS FOR ONE HUNDRED YEARS IN
LINCOLN, CATAWBA AND GASTON
COUNTIES, NORTH CAROLINA.

—BY—

MAJOR W. A. GRAHAM.

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TO THE MEMBERS
OF THE
CHURCHES OF THE SOUTH FORK ASSOCIATION
THIS BOOK IS INSCRIBED BY THE AUTHOR
AS A TESTIMONIAL OF HIS APPRECI-
ATION OF THE KINDNESS AND ESTEEM
THEY HAVE ALWAYS MANIFEST-
ED TO HIM.

W. A. GRAHAM.

MACHPELAH, N. C.,

October 1st, 1900.

ERRATA.

Page 11; "Swanengan," for "Swearingen."

Page 17; "On" for "or Long Creek;" last word, "foundation" for "formation."

Page 18; "Hon. Jacob," for "Hon. Peter Forney."

Page 23; line 9, "deserved" for "desired" Baptism.

Page 46; Lord Cornwallis was never on the Catawba River above Beattie's Ford. General Morgan sent his prisoners across Island Ford and crossed himself at Sherill's in January, 1781.

Page 84; line 1, "deserved" for "desired."

HISTORY OF SOUTH FORK ASSOCIATION.

CHAPTER I.

The Broad River Association.

The "pioneer" work of the Charleston, S. C., and the Sandy Creek, N. C., Baptist Associations is divided in North Carolina by the Catawba river with few exceptions.

The Yadkin, South Yadkin and part of Catawba River Associations are the work of the Sandy Creek Association. The Green River, Broad River, King's Mountain, South Fork, part of Catawba River, French Broad, and nearly all the pioneer work beyond the Blue Ridge, of the Charleston Association and its successors.

The Charleston Association was formed in 1751 of four churches. The Congaree, including the upper portion of the state, was formed in 1771, "but on account of its interference with the internal discipline of the churches, infringing on their independence," it was disbanded after an existence of a few years.

The Bethel Association was formed in 1789, being composed mainly of the churches which had belonged to the Congaree and those formed in its territory since its dissolution.

Long Creek Church was a member of this Association.

The Broad River Association was formed in 1800 at Sandy Run Church in Cleveland (then Rutherford) county, N. C. It was composed of Tyger River, Buffalo, Goucher's Creek, Buck Creek, Cedar Springs, State Line, and Boiling Springs Churches in Spartanburg county, S. C.; Sandy Run, Green's Creek, Green River, Mountain Creek and Bills Creek in Rutherford county, N. C.; Long Creek,

Lincoln county; Silver Creek, Burke county; Mountain Creek and Caney River, Buncombe county.

It is sometimes asserted that Buffalo, Long Creek and Sandy Run churches were organized by two visiting ministers, or missionaries, from the Sandy Creek Association. The time of this visit is stated by some to be 1772, by others, 1777. From what evidence I can gather, it seems probable that these churches were constituted in 1772 by ministers in the Broad River Association and that the "visitors" came in 1777, found them "inactive" and put them again to work.

If these visitors came in 1772 they found Friendship, Green's Creek, Boiling Springs and Goucher's Creek, with perhaps others, at work in this territory. If in 1777, the number had been considerably increased.

Whoever may have constituted these churches, their development and the occupation of the contiguous territory was the work of the Broad River Association.

The trade or commerce of the country was through Charleston. There was no occasion to go in the direction of the Sandy Creek Association, except upon the call of the government for services at the courts, or military duty. Is it not natural that the religious work followed the business routes? The missionaries probably reported the country "occupied," as the Sandy Creek Association did not send any others to prosecute the work.

As the Baptists of the South Fork are the "descendants" of the Broad River Association, I insert the Constitution, or, as they termed it, "System" of Broad River Association, adopted at its organization in 1800.

SYSTEM OF BROAD RIVER ASSOCIATION.

As the communion of Saints, so the communion of churches is a desirable blessing; to obtain and promote which, ought to be the study and endeavors of all the people of God. Although churches formed on the gospel plan are independent of each other with regard to power, yet not so strictly speaking with regard to communion. For as saints in general have an indispensable right to share

in each other's gifts and graces, so have churches in this joint capacity.

It is a general rule "to do good and communicate, forget not," (Heb. xiii, 16,) which is applicable in a practical manner to churches as such. In order more amply to obtain this blessing of communion, there ought to be a coalescing or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impracticable for all the individual members thus to associate and coalesce together, the churches should each, respectively, choose and delegate some of the most able, pious and judicious from among themselves, and particularly their ministers, to convene at such times and places as may be thought most conducive to the great end proposed, to act as their representatives in the general assembly. Their expenses ought to be defrayed by the churches who send them.

These delegates, at their first meeting, are in a formal manner, to enter into covenant with each other as the representatives of the churches for the promoting of Christ's cause in general, and the interest of the churches they represent in particular. They should then form their plan of operations, and fix on the most proper place and time for meeting in future.

Although such a conjunction of churches is not expressly commanded in scriptures, yet it receives sufficient countenance and authority from the light of nature and the general laws of society, but more especially from a precedent established by the Apostolical authority recorded Acts 15th chapter.

An Association thus formed is a reputable body, as it represents not a city, country or nation, but the Churches of Jesus Christ. It is by no means to be deemed a superior judicature, vested with coercive power or authority over churches. It presumes not to impose its sentiments on its constituents, under pain of excommunication. Nor doth it anathematize those who do not implicitly submit to its determination, which would be nothing less than spiritual

tyranny, and better comport with the arbitrary spirit of Popish councils than with that meekness which distinguishes the true disciples and humble followers of the lowly, yet adored Jesus. The apostles, elders, and brethren who composed the first christian councils, presumed not to impose their conclusions on the church in such a lordly manner, but preferred their determinations with this modest prologue:—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Acts xv. 28.

The Baptist Association arrogates no higher title than that of an Advisory Council; consistent with which epithet it ought ever to act, when it acts at all, without intruding on the rights of independent congregational churches, or usurping authority over them, (Matt. xxiii, 10-12.) Nevertheless, the Association hath a natural and inalienable right to judge for itself what churches shall be admitted into confederacy with it, and to withdraw from all acts of communion and fellowship with any church so admitted, provided such church obstinately persists in holding corrupt principles, or indulging vicious practices, notwithstanding all proper endeavors have been used to reclaim it. (Eph. v. 7; Rev. xviii, 4.) An Association when transacting business should proceed in the following manner :

1st. Always begin and end each session by prayer.

2d. Admit none as messengers, but such as come recommended by letters, well authenticated, from the churches to which they belong, or from whence they came.

3d. When a church petitions by letter for admission, if approved of, the Moderator is to inform the messengers that their request is granted, and desire them to take seats.

4th. All who have anything to offer, are to rise and address the Moderator.

5th. While one is speaking the rest are to be silent, yet all have an equal right to speak in turn.

6th. No partiality or respect of persons is to be shown.

7th. Every matter should be canvassed with gravity, modesty, and a sincere aim after truth.

8th. When all are not agreed, the matter may be put to a vote, and a majority determine.

9th. All queries regularly sent by the churches, should be answered if possible.

10th. Any matter proposed relative to the general good of the churches, should be seriously attended to.

11th. Every transaction should be conformable to the revealed will of God.

12th. A circular letter should be written and sent to all the churches in confederation, containing such instruction, information, and advice as may be thought most suitable, and with which should be sent the transactions of the Association.

The benefits arising from an association and communion of churches are many; in general, it tends to the maintaining of the truth, order and discipline of the Gospel,

1st. By it the churches may have such doubts as arise among them cleared which will prevent disputes.

2nd. They will be furnished with salutary counsel. Prov. xl, 14.

3rd. The churches will be more closely united in promoting the cause and interest of Christ.

4th. A member who is aggrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying for redress.

5th. A godly and sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced.

6th. There will be a reciprocal communication of their gifts. Phil. iv, 15.

7th. Ministers may alternately be sent out to preach the Gospel to them that are destitute. Gal. ii, 9.

8th. A large party may draw off from the church by means of an intruding minister or otherwise; and the aggrieved may have no way of obtaining redress but from the Association.

9th. A church may become heretical, with which its

godly members can no longer communicate, yet cannot obtain any relief but by the Association.

10th. Contentions may arise between sister churches which the Association is most likely to remove.

11th. The churches may have candidates for the ministry properly tried by the Association.

These and other advantages arising from an Association must induce every godly church to desire union with such a body. But should any stand off, it would argue much self-sufficiency, and little or no desire after the unity of the Spirit or mutual edification.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.

2. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of election through sanctification of the Spirit and belief of the truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the saints shall persevere in grace and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and conscientiously do believe the true mode is immersion.

9. We believe in the resurrection of the dead and general judgment.

10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved

of by the church, and come under the imposition of hands by the Presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

LONG CREEK.

This is the oldest church in the territory of the South Fork Association. The time of its organization is uncertain, some claiming 1772, others 1777. It was a member of the Bethel Association, which was formed in 1789. It is on Long Creek, Gaston, formerly Lincoln, county, and about one mile from Dallas. There are no records of its earliest history. Its church records begin with a reorganization in 1794, as follows:—

“We the Baptist Church of Christ on the Catawba River, Lincoln county, State of North Carolina, on Long Creek, being constituted, on the 8th day of March, 1794, by our beloved brethren Cleveland Coffee and Davidson Collins, ministers of the same faith, having entered into covenant with the Lord and one another, do think it expedient to keep a book of discipline, to which we have set, the names of our elders and deacons and the number of our members in the Lord, to which is annexed our covenant with the further events.

“ELDERS—Lemuel Sanders, Charley Jones.

“DEACONS—Samuel Swanengam, James Weathers, Julius Holland, Isaac West, James West.

“MEMBERS—James Weathers, Ralph Cobb, Charley Jones, John Weathers, Cornelius Rodger, Reuben Jenkins.”

The same year the membership was increased to sixty-three.

Deacon Julius Holland afterward became a minister and his death is noticed in the minutes of the Broad River Association of 1814.

James Lewis was also a member of this church and sometimes its pastor. His death is recorded in the minutes of 1834. His grandchildren, J. R. Lewis, of Dallas, and Mrs. J. D. Moore, of Gastonia, are active workers in the South Fork Association.

The Broad River Association met with the church in 1833.

Long Creek continued a member of the Broad River Association until 1852. It united with the King's Mountain in 1854, and the Catawba River in 1863.

HEBRON CHURCH.

Abernethy's ferry, (now known as Rozzell's,) was on the Catawba river, twelve miles west of Charlotte, at the point where the plank road to Lincolnton crosses the river. It was the head of navigation. "Flat boats," laden with cotton and other produce, passed down the river from here to Charleston, which was the "entre port" for all this section. The boats were frequently sold after the cargo had been disposed of, as "poling" against the current frequently left but little for "freighting charges" above expenses. There was a canal from the Santee river to Charleston.

At the session of 1788, the Legislature of the State granted a charter to a company to "remove obstructions to navigation in the Catawba River." One or more appropriations were made to aid the work. The race now used at Mountain Island Mills was cut to avoid the shoal, as was also the one at the "Powder Mill" at Tuckaseege Ford. Boating was continued until 1836. Afterwards the people of the country went by wagon to Camden and then by boat to Charleston although they sometimes made the entire trip in wagons. On the Western, or Lincoln, side of the Catawba, at Abernethy's Ferry, was located Hebron Church, a sketch of which, prepared by its order, I insert:—

Hebron Baptist church was organized at Abernethy's Ferry, on the Catawba river, in Lincoln county, N. C., in the latter part of the 18th century. The log house in which these people worshipped first stood on the river bank, immediately at the ferry. No records of the church are known to exist earlier than 1834, but tradition and references in old deeds, carry us back to 1792.

An old negro woman now living, and nearly one hundred

years old, whose name appears on the old church roll as "Sally, servant of Mr. Henderson," says her husband, Jake, who belonged to Richard Rozzell, told her that he was at the "raising" of the old church, and that James Abernethy "took up" one corner. This James Abernethy was drowned in 1785.

The tract of land on which the church stood was conveyed to Nathan Abernethy by James Abernethy and his mother, Elizabeth, on the 28th day of March, 1792. Nathan Abernethy sold to Nathan Saddler August 20th, 1803.

The following deed is recorded in Book No. 27, page 635, Lincoln county records: "This indenture made this 4th day of May 1816, between Nathaniel Saddler * * and Richard Rozzell * * witnesseth * * That in consideration of fifty dollars * * a parcel of land in State and county aforesaid, immediately at said Rozzell's Ferry, bound as follows * * * containing three-fourths of an acre * * with the following exceptions to wit; it is understood that the said Rozzell, his heirs and assigns are hereby debarred from building or erecting any house, or placing any family to live or reside on said land, or premises, or to interrupt or molest the meeting house or people meeting * * * which land the said Saddler will warrant and defend against all persons whatsoever exclusive of above exceptions. * *"

According to the terms of a swap of land made in 1832, John Rozzell was to give the church a deed in fee simple for an acre of land nearly one half mile from the ferry, the consideration was to be the right of the church on the river bank.

The old house was removed and stood on the new site until it was crushed by the weight of snow on its roof in 1852. The membership being too weak to rebuild, a "stand" was erected in the grove, at which preaching was continued at indefinite periods of time until 1883.

The organization having been dissolved in 1853 other denominations were allowed the use of the stand—the Lutherans, Presbyterians, Methodists, etc.

The Methodists organized a society at that place, have

erected a house of worship and now hold possession of the site. On the 7th day of February, 1883, before the Methodists began to build, brother J. C. Fichte addressed a letter to A. C. Rozzell, then in possession, in which he used the following language:—"I do want you to relinquish your claim, or whatever of claim you may think you have, to old Hebron church tract. We expect to reorganize the church and we are unwilling to surrender the site, for which we have a deed from John Rozzell, dated in 1832. This deed has never been recorded, etc." A. C. Rozzell disregarded this letter and in July, 1883, conveyed the same land to the Methodist church.

The deed from John Rozzell to the church was in the possession of an attorney. It was obtained from him by an order of some one and could not be rediscovered. So the matter remains a mystery.

The following named preachers are known to have served the church:—John Ruker, 1800; McCrary and Hosea Holcombe during the same time; Wm. Richards, 1820-9; H. W. Carroll, 1839-46; then Wade Hill, as missionary of the Broad River Association; then Garrison and R. B. Jones, as missionary of the N. C. Baptist State Convention.

The Presbytery which dissolved the organization in 1853, was composed of Elders Alexander Abernethy and A. J. Canaler. The members went to Bruington and Salem churches.

Elder Geo. J. Wilkie preached here as missionary of the Catawba River Association once since the war.

In 1883 Elder John F. Morris, as missionary of the South Fork Association, preached here a few times. Through his instrumentality the members of the Baptist churches residing between Dutchman's Creek and the Catawba River, in Gaston county, held a conference meeting at the Flat Rock School House, near Mountain Island, on the 8th day of June, 1883, for the purpose of consulting about the propriety of reorganizing old Hebron church. Bro. Jno. L. Grice was chosen moderator, and Bro. John C. Fichte, clerk.

The following preamble and resolution was adopted:—

“Whereas, the site of the old Hebron Church has been taken into possession by A. C. Rozzell and the deed for the same mysteriously obtained from the office of Geo. F. Bason, Esq., and, whereas, there can be no doubt as to the legality of our title, and being unwilling to surrender the same, therefore, Resolved:—

“1st. That we reorganize old Hebron Church and that we meet for that purpose at the school house on the old site on the 6th day of July, 1883.”

Afterward the time of organization was postponed until the 5th day of October, 1883, when Elders J. F. Morris and T. W. Upton, Deacons John B. Stone, J. M. Hollebaugh and J. R. Underwood, met at the old site at 11 o'clock, A. M. Brethren J. L. Grice, J. M. Bumgarner and J. C. Fichte, were also present. Mrs. W. F. Cannon had requested a letter from Salem church to join in the organization. * * “Our intention was to occupy the school house at the old site, but the privilege was denied us by W. F. Cannon, who said he had locked us out because he was not willing we should reorganize the church at this place. After consultation we agreed to meet in the afternoon of the same day at the Flat Rock School House. Here the organization took place, Deacon John B. Stone, chairman; John M. Hollobaugh, Secretary.

“The following persons presented letters and were enrolled as members:—

“Deacon J. R. Underwood and wife, Mary; Brethren J. L. Grice, J. M. Bumgarner and John C. Fichte. That evening the names of several newly baptized members were enrolled. Bro. John L. Grice, was elected clerk.

“The above historical sketch was adopted as a part of the church record by the church in conference on the 13th of September, 1886.

JOHN L. GRICE, Clerk.”

“This historical sketch has been published to inform the public of the trials and persecutions to which Hebron Baptist church has been subjected, and, also, to ask all gener-

ously disposed persons to assist this weak and struggling congregation to erect for themselves a house of worship upon their recently purchased site.

“Let all contributions be sent to the address of

Elder JOHN F. MORRIS,
Stanley Creek, N. C.”

[N. B. I have abbreviated the sketch and made some slight alterations of verbiage in order to do so.—G.]

EARHARDT'S CHURCH.

The road leading from South Carolina to Beattie's Ford, (which was the crossing place on the Catawba for travel), near the Ford intersected the “State” road, which was laid out by act of the Provincial Legislature in 1763, and led from Wadesboro, by Salisbury, to Morgan-town.

Six miles from Beattie's Ford, and near a branch of the State road, was Earhardt's church, which was constituted in the last century. It was about fourteen miles from Hebron and Long Creek and near the road which would be travelled in going from either of them to Union (Warlick's) and Mount Ruhama, the next churches organized in this territory.

Abram Earhardt, upon whose land the house was located, and for whom it was called, came from Pittsylvania county, Va. He was here as early as 1763; was an ordained minister and preached at the church and elsewhere. He owned more than a thousand acres of the best quality of land in this section, also a number of slaves, whom he desired to liberate in his will, but thought they would be worse off free in Africa than slaves in this country. He died in 1809. He built the first flouring mill in this region, also conducted a saw mill, cotton gin, tan yard, blacksmith shop and a distillery. His wife was a sister of Peter, Jacob and Abram Forney, the most influential men of that period. Some of the members of their families were members of the church. The Forneys married Abernethys related to those at Hebron.

Preaching was continued at the church, or in the orchard at the house, until the death of the widow in 1829. There

was a burying ground at the church. Here he, his wife, and many of their neighbors were buried. Only unlettered stones mark the graves.

Those who could have given a history of the church have passed away and what, no doubt, was an interesting chapter in Baptist history will never be recorded.

The site is now owned by the writer. It is about one and a half miles from Kid's Chapel. A grand niece of Mr. Earhardt and her children are members of Kid's Chapel.

UNION, OR WARLICK'S

Is in Burke county, five miles from Hickory. It was organized in 1815 by Hosea Holcombe, and united with the Broad River Association that year. Its first location was at the Mountain and it was known as the "Mountain Meeting House." Mr. Holcombe, who came from Virginia, was born in 1780. He was the most influential and, probably, best educated minister of his time. He continued as pastor until 1820, when he removed to Alabama, and was a pioneer Baptist of that State. Cathcart in the Baptist Encyclopedia places his labors in upper South Carolina. This was probably because he belonged to the Broad River Association. I think most of his time was spent in this State. The meeting house was afterwards removed from the Mountain (Baker's) to Burke county.

Hosea Holcombe baptized Alexander Abernethy (of the Hebron stock) in 1817. He succeeded him as pastor of Union and served it for fifty years.

MT. RUHAMA

Is in Catawba county, seven miles southeast of Newton, on the road leading from Hebron, on Long Creek, via Earhardt's, to Union.

It was organized in 1816 by Drury Dobbins and Berryman Hicks, missionaries of the Broad River Association, with thirty-eight members. Dobbins and Hicks generally travelled together. It united with the Broad River Association that year and continued a member until the founda-

tion of the Catawba River Association in 1827.

LOWER RUHAMA.

Near the residence of Hon. Jacob Forney, member of Congress several times, afterwards the home of Bartlett Shipp, and now the residence of John F. Reinhardt, then on the lands of Graham and Brevard, now owned by John Abernethy, was located Lower Ruhama. It was at first used only as a place of preaching for the negro slaves. Services were first held here occasionally by John Ruker during his pastorate at Hebron which ceased in 1819. Capt. James F. Johnston, now of Birmingham, Ala., who was reared near here, informs me that when his mother, who was a daughter of Mr. Forney, was a girl, the preacher, Mr. Ruker, frequently staid at their house; he was followed by — Robey; that they were lovely Christian gentlemen. The baptism was at the creek where Mariposa Mill now stands. Hosea Holcombe also preached here, 1815-20.

It seems never to have been constituted into a church, but was probably an arm of Hebron. I have not been able to find any history of Mr. Robey. Capt Johnston says that the celebrated Methodist minister, Dr. Robey, told him he had a kinsman who was a Baptist preacher. I do not know who succeeded Robey. Randolph Barnett was instrumental in building a house here, which stood until the war. B. T. Kirby preached here from 1835 until he was deposed from the ministry in 1852. Sister Polly Kids with many other useful members were baptized here. It is about one mile in a direct line from Mt. Zion, but the road is twice that length.

In 1827 the Catawba River Association was formed. Mt. Ruhama united with it, but Long Creek, Hebron, and Union remained in the Broad River.

1833. The Association met with Long Creek. John W. Lewis was Clerk. Dr. Wait, General Agent of the N. C. Baptist State Convention, attended this session.

Resolution.—Shall an able bodied church member be retained in fellowship who never contributes anything to

the support of the Church, without giving satisfactory reason? Answer, No.

1834. Union was dismissed to the Catawba River Association. The death of Elder James Lewis is noted in the minutes. He was born in 1780 in Lincoln (now Gaston) county. When quite a young man he went to Virginia and remained until 1807. He professed religion and united with a Baptist Church in Virginia. He possessed a fair English education, with some knowledge of Latin; was ordained at request of Mill Creek Church, York county, S. C., when John Ruker was pastor. He married Annie, daughter of James Witherspoon, of Lincoln county, N. C. He was employed for some time as missionary to teach the Catawba Indians and lived during this time at Lancaster, S. C. About 1820 he returned to his former residence and died June 4th, 1834. He served Long Creek, Hebron, and Thessalonica as pastor; was one of the "pioneer" Baptist preachers of our section. His son, John G., was for several years Clerk of the Superior Court of Gaston county. He was Clerk of the Catawba River Association, 1863-4. He died 1875. He was a liberal, zealous Baptist. His son, James R. Lewis, is now (1900) the most prominent member of the Dallas church, a merchant of ample means and a liberal soul. He was Clerk of the South Fork Association in 1897. His daughter, Jane, is the wife of Brother J. D. Moore, of Gastonia, an active member of the church, ever ready to serve in the Master's work.

1843. Elder Wade Hill is delegate from Antioch Church; he preached the introductory sermon in 1844.

1845. A petition came from Long Creek Church praying the body to devise ways and means to establish a Domestic Mission within the bounds of the Broad River Association. After discussion the petition was rejected. Elders Drury Scruggs and M. C. Barnett volunteered their services for twenty eight days to work in the field designated in the petition. Delegates present volunteered contributions in compensation.

Wade Hill's appearance in the Association is quickly

followed by missionary work. Barnett, in his history, says nearly all the ministers of the Association were missionary in principle.

1846. Wade Hill prepared the "Circular Letter" with Domestic Missions as his subject. It was rejected on Saturday, but on Monday was reconsidered, amended and adopted. A portion of the letter is appended hereto.

Drury Dobbins, the great missionary, who did so much work in this State and South Carolina, led the opposition. He did not oppose missionary work, but contended that it was the duty of the church to originate it and the Association could only do such work as the churches directed but could not originate the work.

1847. There being a division on the missionary question, the brethren agreed to disagree. Those favoring missions formed the Broad River Missionary Society. The members contributed regularly and the affairs were administered by an Executive Committee, who employed the missionary and attended to paying him. The Society held quarterly and annual meetings. The latter at the time of meeting of the Association. Dr. Thomas Curtis was the leading man in these transactions. Wade Hill was employed as missionary nearly all the time of the existence of the Society, most of this time in the Catawba Valley, mostly the eastern part of Lincoln and Gaston counties.

Wade Hill and W. B. Padgett were appointed, in pursuance of a petition from Hebron church, Catawba Valley, to labor monthly with it. Wade Hill made a report of rather a discouraging nature and the mission was discontinued.

SALEM.

Salem church, Lincoln county, organized by Wade Hill, was received this year.

About 1844, Alexander Stroup went to preaching at Long Creek. He came home and told his mother that he heard that day one of the best sermons he ever heard and one of the finest looking men he ever saw preached it. This was Wade Hill. She sent him to the meeting the next month with a request to the preacher to come up in

that neighborhood and preach. She lived about nine miles from Long Creek. Brother Hill sent her word that he could not come just then, but would lay her case before the Broad River Association which met next month.

That fall he came to her residence, and as missionary of the Broad River Association, began to preach at High Shoals and Stroup's school houses. This continued for two years, Hill being aided by John G. Kendrick, H. W. Carroll and others. In 1845 and 1846, a brush arbor was built near High Shoals and camp meeting held.

In 1847 the church was organized and house built. For a year or two a brush arbor was erected for campmeeting, then a nice arbor was built, also tents, and camp meeting was held until 1865. Sister Stroup was, before her marriage to Moses Stroup, Susan Masters, and was baptized by Hosea Holcombe at Lower Ruhama. She was in her neighborhood what Sister Polly Kids was in hers—a beacon light of Baptist principles.

The church was served as pastors by Elders Kendrick, Hill, Cansler and at the time it joined the Catawba River Association (1864) had a membership of 113 members. It reached a membership of 219 in 1868.

The principal members at organization were the Stroups, Abernethys, Garrisons, Smiths, Harrells, Robinsons and Clantons. G. I. Pasour, one of its members, has been several times a member of the Executive Committee of the Association and perhaps the most active member of the church in general work.

1850. The Association resolved to send some one to aid Elder Wade Hill in his missionary labors. Micajah Barnett was appointed.

THE WANDERING PILGRIM

Alonso Webb was present at this session. The Association disclaimed any responsibility for his conduct or character and adopted the following resolution:

“Inasmuch as there is a stranger among us who calls himself J. Alonso Webb and a Baptist preacher, and inasmuch as we are accused by other denominations of holding

a man among us who is occasionally calling them fools, liars, rogues and hypocrites, with many other hard and slanderous names, therefore,

“Resolved, That we as a body take no responsibility on ourselves as to the conduct or ministerial character of said man, but advise our churches to mark the man that causes division and keep no company with him.”

I append a sketch of him from Logan's Sketches of Broad River Association, with some additions:—

He hailed from the Lakes of Canada; was a native Englishman; had first been a Methodist, but discovering his error in regard to the mode and subjects of baptism, he became a Baptist minister, and appears to have come to the conclusion that it was his special mission to set the whole Christendom “to rights” in regard to the mooted question of Baptism. He carried with him a Greek Testament and several Lexicons, and could read the original Greek and Hebrew languages fluently. He challenged the Pedo-Baptist world to meet him in debate, and during his sojourn in this part of the country, he had a public discussion with a Lutheran minister, but we have not been informed that he succeeded in convincing the latter of his error. He had a faculty for large crowds of people to hear him, and his harangues were generally of two or three hours' duration. He succeeded in making numerous converts, and baptized large numbers of his hearers. He travelled generally on foot, and appeared to be poor and destitute, and completely indifferent about ministerial support.

On one occasion he was present at one of Wade Hill's churches when the members living in a neighborhood asked that arrangements might be made for preaching convenient to them. Brother Hill remarked that “I suppose you want to have an ‘arm’ of this church located near you.” The Pilgrim remarked: “Well, Brother Hill, I learn something today; that the church of Jesus Christ has arms and legs.”

When he went to Newton, R. B. Jones advised him not to be as severe on other denominations as he generally was, that there were but few Baptists to hear him, and more

could be done to advance the Baptist principles if he did not offend those who he wished to win, but presented our side without denouncing others. He replied: "Brother Jones, I never could do a good job with a dull axe."

The Pilgrim had disputes or debates with any who accepted his challenge, one with the celebrated Lutheran Polycarp Hinkle, and his friends thought, got the best of the antagonist. He baptized those who upon proper profession of faith deserved it. Some of the most useful Baptists of the section were baptized by him. He preached at the school houses, churches and court houses.

1852. Long Creek was dismissed to the Catawba River Association.

1853. All Associational Mission work was by resolution committed to the Broad River Missionary Societies and the churches requested to send contributions to it.

1855. The Association declared itself a Missionary body and at its request the Missionary Society was dissolved and the Association assumed the work. It retired from our territory and occupied York District, S. C.

I have dealt at some length with this history, as much work was done by the Society in South Fork territory.

WADE HILL'S WORK.

Wade Hill as Missionary travelled South Fork territory from Long Creek and Hebron to Olivet. Under his ministry an arm of Olivet was established at Lebanon, and a church house was built near Hager's Ferry about 1854. I have not been able to learn of what church this was an "arm" but members were received and baptized here. It was known as Hager's church. Services were abandoned before the war. The Associational Missionary visited it in 1874-75. The Baptists seemed to have no deed for the land and Sheriff J. H. King, who had purchased the premises, tore down the building in 1877 and made a barn of it at his residence.

1864. Salem is dismissed to the Catawba River Association.

I will close the history of the Broad River Association in

South Fork territory with a few circular letters to show the doctrines taught by those who were laborers. It is as important to know what was preached as who the preacher was.

CIRCULAR LETTER TO BROAD RIVER ASSOCIATION, 1811.

DEARLY BELOVED BRETHREN:—For your establishment in every good word and work, we purpose, agreeably to appointment by the Advisory Council last year, to lay before you a short epistle on the important subject of “Good Works.” Not indeed as some hold, who depend greatly on works for justification, and thereby corrupt the word and doctrine of the Gospel—teaching a medley of works and grace, and so making man a free agent, capable of keeping the law and saving himself. This, with many other unscriptural doctrines, wrested to prove points never intended (by those who teach for doctrines the commandments of men, “having men’s persons in admiration because of advantage,”) we are to avoid. There are many questions which engender strife rather than edification, that we should be scrupulously careful to shun. We should rather build upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

For a further illustration we will attend to the following particulars: 1. Speak of who may do good works; 2. What it is to do good; And 3. Consider our obligations to do good works.

First. Who are capable of doing good? In this we will let the Apostle determine, for saith he, “we are his workmanship, created in Christ Jesus unto good works;” whatsoever God hath before ordained we should do, and walk in His commandments. He hath saved us and called us with an holy calling—not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; who gave himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. Thus, dear brethren, according to the Apostle Paul, it is

those who are divinely influenced that are capable of doing good acceptably. The same Apostle saith, "the natural man discerneth not the things of the Spirit," for they are spiritually discerned, &c.

Secondly. What it is to do good. To do good, implies our honest endeavors to keep God's commandments with regard to Himself, our neighbor or ourselves. Whether it be the performance of duties enjoined by God, or the refraining from the commission or practice of sin by a deceitful heart or outward practice at all times and under all circumstances of life. And further, to do good passively is to shun every appearance of evil, to give no offense to either Jew or Gentile, neither the church of Christ. Further, to do good, in every sense of the word, is to exercise the ability which God giveth, whether in temporal or spiritual matters; and doing good is not only comprehended in our usefulness as to our gifts and graces, which are given to us for the edification of others, but we are also to serve the Lord with our substance, to feed the hungry, and clothe the naked, in accordance with the voice of Revelation; and all such acts of charity done to His poor saints are the same as done unto Christ, who makes it a reason for receiving us into His heavenly kingdom. "I was an hungered and ye fed me, naked and ye clothed me," &c. But as the work of redemption by Christ hath outdone all other works, so doth the ministry of the Gospel excel every other performance by man. He that desireth the office of a Bishop, desireth a good work; and let him that laboreth in word and doctrine be counted worthy of double honor."

Further. To do good is to assist those who minister in the Word, by contributing to them in temporal things, and relieving their minds from the inordinate cares and anxieties of this life, which is both reasonable and Scriptural, or the Lord never would have ordained that "those who preach the Gospel should live of the Gospel." For this object we are exhorted to do good works for necessary uses, and would any man deserve the Christian name who does not feel it a duty to consider and relieve the temporal

wants of his minister or pastor? It is very perceptible that where the minister is neglected, other ordinances of the Lord's house are attended to with great indifference, and, as a consequence, the church does not thrive.

Further. Although good works do not sanctify and save us, yet they are the natural actings and operations of a sanctified heart, and our lives while in neglecting them give the lie to our profession of upright, holy living. Grace is given for exercise, it is a vital operative principle, and none have a right, therefore, to flatter themselves with even the dream of being regenerate while they indulge in known sin, or live in the neglect of good works.

Now a few words in regard to the obligations resting upon us all to be zealous in the performance of good works. Good works are necessary as they belong to the way and adorn the path that leads to heaven. "Without holiness no man shall see the Lord." We must not only enter in at the straight gate, but we must walk in the narrow path that leads into eternal life. It is certainly true that a life of sin and gross impiety leads down to the chambers of death, and it is equally true that Christ leads none to glory in that way. It is true we may be in the way to heaven when, at times, we are compassed about with many infirmities and groanings while living in the neglect of good works, and without proper charity towards our fellowmen—in which case we do not enjoy the smiles of the Saviour. But God has an inalienable claim upon our obedience and service. We are His by creation and redemption, and should feel ourselves under bonds of subjection to Him. Neither doth the liberty of the Gospel cancel these obligations, but rather lays us under greater ones to yield to Him unconditional obedience. Our freedom from under the curse of the moral law does not free us from it as a rule of obedience; hence, it follows that a life of rebellion now would be great ingratitude. Our obligations to good works are greatly increased when we consider our redemption by Jesus Christ in connection with our enjoyment of Gospel ordinance—living for God in this world, and being eter-

nally happy with Him in the world to come. And what doth the blessed God require of us for all these inestimable favors? Nothing more than our thankful lips and faithful lives, and that we should be ready to do every good work. How unworthy, then, must we be, and forever feel, while in a course of disobedience. We cannot even look for a smile from His countenance while we adhere to our lusts and idols, and neglect to make it our business to seek and serve Him. Good works are necessary to honor the profession we have made to adorn the doctrine of God our Saviour, and to bring glory to the great Author of our being. Nothing brings a greater scandal upon our holy religion than the unsanctified lives of its professors. This gives occasion to the enemies of the cross of Christ to cast a stumbling block in the way of poor souls that have begun to look heavenward, and brings dishonor upon our blessed Saviour as though he was a minister of sin. We hope, therefore, dear brethren, that you will see the necessity of good works, and of living a holy life.

Further. Good works are necessary to our inward peace and comfort; for how unhappy and uncomfortable life must be to have our own hearts condemning us; to have a worm gnawing in our own breasts, and applying the terrors of the law and yet this cannot be avoided without a life of good works. To this the Apostle has reference when he exhorts us to work out our own salvation with fear and trembling.

Further. We are to observe good works in point of duty, and not to expect a reward, or merit anything thereby. Heaven is a purchased possession, and our title to it, and qualifications for it, is through the obedience of Christ. In this respect He is our hope, and our perseverance in the way that leads to the inheritance at God's right hand, is through the electing love of the Saviour. When we rejoice in our hope we must do it in the strength and all-sufficiency of the atonement of Christ. Having no confidence in the flesh (and as it is not for us to run without legs or fly without wings) we must despair of all-sufficiency of ourselves, and humbly repair to the source of all power, and

before Him, our sovereign and kind Redeemer, invoke the blessings we need—trusting in Him for all life and salvation. Our good works, although desirable, and good in their place, will not do as the ground of our hope. Let the life we now live, through the faith in the Son of God, and our consciences, be relieved of the deleterious effects of a dead, unproductive faith. The servant who knows his master's will and doeth it not, "shall be beaten with many stripes." And Jesus saith, "If ye love me keep my commandments."

We, therefore, humbly hope that the foregoing observations may, by God's blessings, lead you forth in the footsteps of the flock, and may you be safely kept by the power of God, through His grace unto salvation, that you may finish your course with joy, and finally reign with Him in a state of sinless perfection and glory, which He hath prepared for all those that love Him, is and will continue to be the prayers of your brethren in the bounds of the Gospel. Farewell.

October 18th, 1811.

D. DOBBINS.

FOUNDATION ON WHICH CHRISTIANS CAN BE AGREED.

BELoved BRETHREN:—Through an indulgent Providence we have had another interview, in an associate capacity, while our business has been conducted in moderation and Christian love. The subject on which we address you this year is the foundation on which Christians can be agreed.

The word Christian properly implies one who, by the gracious and almighty act of the Divine Spirit, is actually separated from the world by effectual calling, which is sovereign, unconditional, particular and immutable, in consequence of which he is redeemed and everlastingly saved by Jesus Christ (John xv. 19; Eph. i, 4; Thess. ii, 13.) He is under solemn obligations to walk in all the commands of the Lord, and in so doing is entitled to all the privileges of the church of Christ. The latter is for him alone, and the former binding upon him and no other character whatever. (Matt. xi, 29; John x, 4.) Any acting contrary to

this must be guilty of a most egregious error; must fly in the face of authority, and give that which is holy unto the dogs, which our Lord has strictly forbidden. (Matt. viii, 6.) There is one Lord, who is our creator, preserver, and Saviour; one faith which is the gift of God, that purifies the heart and works by love. Eph. ix, 5; Gal. v, 6;) and one baptism which is an ordinance of the New Testament, instituted by Jesus Christ, whereby a professed believer in Christ is in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water; and then raised up out of it as a sign of his fellowship with Christ—in His death, burial and resurrection, and a sign of His own death to sin, and resurrection to newness of life here, and to life eternal hereafter. (Rom. vi, 3, 4, 5; Col. ii, 12.)

Christ cannot be divided—genuine faith is not divided. And this sacred ordinance of believers—baptism by immersion—is not, cannot be divided; therefore, this is the only foundation on which Christians can be agreed. Many have been and all should be.

OBJECTION BY QUESTION, 1st. Cannot the Anti-Pedo-Baptists and Pedo-Baptists come together, be agreed, and have a general union on some other foundation?

ANSWER. We cannot; for all other foundations, when compared with the above named, dwindle into nothing—are only tradition, or the commandments of men; therefore, are not permanent.

Q. 2nd. Can we not come together, be agreed, and have a general union, and say nothing about our foundation?

A. We cannot; it would only be a pretended union; for how shall two walk together except they be agreed? Amos iii, 3.

Q. 3d. Can you not bend a little so that we can be agreed? For, would it not be most to the glory of God and the prosperity of Zion for us all to unite together?

A. We cannot bend little or much; we can not go beyond the Word of the Lord, or depart from His commandments—because we love Him. “For we are not as many

which corrupt the word of God, but have renounced the hidden things of dishonesty—not walking in craftiness, nor handling the word of God deceitfully.” (2nd Cor. ii, 17; iv, 2.) If the Lord designs that all christians shall be agreed, and a general union take place, He will effect it upon the foundation that standeth sure, and undoubtedly it will be most to His glory and the prosperity of Zion; and we say Lord, hasten the time. But if it tarry, we must wait for it.

Q. 4th. Can we not be agreed and come together upon this: Think and let think?

A. Impossible; for there is no agreement or union in this phrase at all. For instance, one may say, “I think there is no God, angel or spirit.” “I think,” says another, “there are ten thousand Gods.” Another; “I think all mankind will be saved.” Another; “I think there are no future rewards or punishments.” Another; “I think there is no resurrection of the dead.” Another; “I think Mahomet was greater and better than Jesus Christ.” Another; “I think the Pope is greater than Mohamet.” Another; “I think David Durrow, or Ann Lee, is greater than either.” Thus it is evident that “think and let think” will admit that Paganism, Atheism, Deism, Universalism, Mahometanism, Roman Catholicism, and Shakerism all stand upon an equal footing with the Christian religion, which we dare not admit.

Q. 5th. But leaving all these as heritics, and coming among ourselves, who believe that Jesus Christ is the Son of God, and that the Christian religion is the only religion that can make men happy here or hereafter, we contend that we can come together on this; “to think and let think.”

A. In confessing that Jesus Christ is the Son of God, we do acknowledge four important things. First, that there are christians; secondly, that there are certain examples, precepts and ordinances in the Gospel; thirdly, that those christians should strictly adhere to them; and fourthly, that if they do not, they are guilty of an error in leaving

undone the things they should have done. It is not a supposition—or “I think” with us—but is absolutely reduced to a certainty, and we know. Therefore, “think and let think” can not have a place amongst us. It is time it was buried forever, for it not only admits of heresy, folly and sin, but will do away the commandments of God, and is not able to justify us in His sight. But further, we know that christians are saved by grace through faith, and that not of themselves, it is the gift of God. (Eph. ii, 8, 9.) We think all men have light and power sufficient given them, if they will improve it, to bring them to Jesus Christ. We know that every soul that receives a pardon of sin, through the atoning merits of Christ, shall be saved with an everlasting salvation. (Isa. xiv, 17; John x, 27, 28, 29; 1st Peter i, 3, 4, 5.) We think the child of God may apostatize and be forever lost. We know that believers are the only subjects of baptism. (Matt. xxviii, 19; Mark xvi, 16; Acts ii, 38, 41; viii, 12; ix, 18; xvi, 15, 33; xviii, 8.) We think penitents and infants are subjects of baptism. We know immersion is the only mode of baptism. (Matt. iii, 16; John iii, 23; Acts viii, 36, 38, 39; Rom. vi, 3, 4, 5; Col. ii, 12.) We think pouring or sprinkling is the only mode of baptism, but rather than lose a member, we would immerse him, for we think we might act upon his faith. We know “whatsoever is not of faith is sin.” (Rom. xiv, 23.) And we know that none has a right to come to the communion table but orderly, regularly baptized believers. (Ex. xii, 43:49; Num. xviii, 11; Matt. xxvi, 26-29; 1 Cor. v, 11; x, 7, 14-21.) We think all may come to the table that will.

Thus we see that “think and let think” will not do for a foundation, and “know” and “think” are very far from being agreed, then all must know, and all comply, and all will be agreed. Then this great and sweet union will take place upon the right foundation.

Q. 6th. As we all profess to believe in Jesus Christ, can we not be agreed by laying aside all our non-essentials?

A. If you have non-essentials, you are at liberty to lay

them aside. We humbly request you to do so; but we have not any non-essentials. A firm belief in Jesus Christ is essential to salvation. And all the examples, precepts and ordinances of the blessed gospel are essential to the peace, happiness, love, joy, honor, glory, adorning, beautifying, and prosperity of the church of Christ. Therefore, we cannot—we dare not lay them aside.

Q. 7th. Have we not as good a right to our opinion and belief as you have for yours?

A. There is as great a necessity for you to believe right as for us; and if your opinion and belief is really congenial with the Scripture, you have as good a right, and we should be no more twain, but one. But if it is not, you have not as good a right; and for us to say you have, would be giving up the point, which we dare not do. (Jude i, 3.) And between us we should thereby make the plain written word as an old enigma put forth, and everybody left to guess at the meaning.

Q. 8th. Are you not a very narrow-hearted and bigoted sect? Do you not assume to yourselves infallibility, and unchristian all other denominations?

A. Our hearts and the doors of our churches are as wide as the door of mercy, and we pity those whose hearts and doors are wider. We are much attached to the command of God and our sacred profession. We are not blindly zealous, but by the light of Divine truth we stick to the commands to a punctilio, and find rest to our souls. And if we are condemned for doing right, so was our Lord and Master, and we are not greater than He. We do not assume infallibility; as mortals we are fallible, but the God we worship and obey is infallible. This is the old way—this is the good and right way. This is the foundation on which christians can be agreed. Do not censure us for continuing therein, but come, O! do come, and walk with us, and let us rejoice together, and feel “a heavenly union.” We do not unchristian all others, but do believe there are many precious christians of other denominations, but they are undutiful—yet we love them, and wish them to do

well. Therefore, we are waiting with open doors, hearts and hands to receive you. God commands you—Jesus invites you—we are looking for you—you may come—you can come—you ought to come—do pray come and let us be agreed upon this precious living foundation—Jesus Christ, His doctrine, and Holy Gospel ordinances. This is the only foundation on which christians can be sweetly and lastingly agreed. Therefore, we again say, come. “Behold, how good and how pleasant it is for brethren to dwell together in unity.”

Now to the God who is able to bring and establish all christians upon this foundation, and give us sweetest union, be honor and glory, forever. Amen.

October 13th, 1820.

BERRYMAN HICKS.

DOMESTIC MISSIONS.

THE BROAD RIVER BAPTIST ASSOCIATION TO THE CHURCHES IN UNION:—Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. We give thanks to God, dearly beloved brethren, that His Divine Spirit has awakened into notice among you a subject that, in other sections of the country, has proved so fruitful in advancing the cause of our Redeemer's Kingdom; as that upon which, by resolution of last Association, we are directed to write you this letter of love; i. e., the subject of Domestic Missions. * * * *

That good may be expected to result from the preaching of the gospel, it is presumed no christian will pretend to deny; for the christian mind ever places too high an estimate upon salvation of lost souls; and upon that assurance given in our Holy Scriptures, where it is declared that it pleased God, through the preaching of the Gospel, to save sinners, not to be ready to confess its unequalled advantages to society in general, and dying souls in particular; yes, verily, the glories of the upper world, arrayed in it a radiance of loveliness, with the gloomy abodes of the lost, surrounded with all their horrors and gloom have, by the discoveries of truth through this medium, made too strong impressions upon every believing heart not to implant therein a deep

sense of its great worth to the children of men. It is needless, therefore, to trouble you further upon our first division than to allude to it as occasion may require, in the prosecution of our labors.

How this gospel is to be preached to accomplish the greatest amount of good, comes next to be considered. Where shall we find directions to lead our minds to safe conclusions in this important investigation? Upon making this inquiry it seems to us that all minds, and all eyes, and all hearts ought at once to turn to and be guided by the great Illuminator of the world, the glorious Son of Righteousness, the Word of God. Yes, dear brethren, there is our sacred directory our unerring index, that stands ever pointing out to us the way in which we should be found traveling. By this blessed and holy standard we ought daily to try ourselves, both in spirit and practice, regardless of the opinion of men, the interest of the world, or the traditions and errors of the Fathers. Thus believing, we proceed to invite your minds "to the law and to the testimony"—if you will allow the word of God to be the law of Zion, and the only safe rule of the christian faith and practice. * * * * * *

We have here, dear brethren, given a few Scriptural quotations; many others of like import might be given to guide your minds to safe conclusions, upon the subject in question. Herein is presented the Christian model, the Heavenly directory, the great polar star, that is always calculated, when seen, to bring us safe to the haven of truth, although for a time clouds of prejudice and error may have concealed from view its leading advantages and glorious directions. And now we ask, are not the views, doctrines and practices therein taught and inculcated, missionary, both in deed and spirit? To convince you of this fact, it will be sufficient here to notice a few leading truths, contained in this descriptive illustration, characteristic of missionary proceedings. First, you will observe that the practice of our dear Saviour, when on earth, was to travel and preach, that he was seen thus instructing the people in

the ship, in the temple, in the woods, in the people's houses, private and public, from city to city, and from house to house, and to preach His gospel throughout the Jewish nation; that they being thus instructed left all their worldly business—their ships, their nets, their homes, their wives and children—and were seen at times attending upon the ministry of their Lord and Master, that they might learn of Him His doctrines and plan of life and salvation, so that they would be able to teach others to observe whatsoever he had told them. At other times prosecuting their journey, by His immediate appointment through the country, declaring this news of and salvation from house to house, by night and by day, throughout the whole region round about Jerusalem. Secondly, that, after the resurrection these same ministers, with their successors, were directed to go into all the world and to preach the Gospel to every creature, to teach all nations, &c; and that in obedience to this direction they went forth everywhere; that daily in the temple and in every house they ceased not to preach Jesus Christ; that they gave themselves continually to prayer and ministry of the word; passing through all quarters, preaching the Gospel, exhorting the people to turn from their sins, and confirming the brethren with many words. That under this operation the Lord blessed their labors abundantly, as you will see by reading the Acts of the Apostles, where thousands upon thousands of souls are represented as believing in Christ, and gladly accepting the reigning influence of the laws of life and salvation, in their dark and benighted minds. You will please notice again, that the disciples and brethren were careful in their church capacity to inquire and ascertain where the preaching of the word was especially needed; that they were frequently seen sending the ministers, chosen and chief men, such as had ability and fitness, especially to meet the pending emergency to preach the Gospel, teach the people, confirm the brethren, dispel error, and establish the laws of the King of Zion in the hearts of the people; and that in every instance God owned and blessed their labors by the imme-

diate overshadowing of His mercy, and out-pouring of His grace and love among the people where they labored.

With this light thus afforded through the medium of our Holy Scriptures, so forcibly calculated to bring your minds to rest upon truth thus clearly exhibited, we might here close our address being persuaded of their superior claims to the notice of all men. Nevertheless, we deem it expedient, in confirmation of what we have above declared, to lay before you a few facts connected with the history and practice of the church from the time of the Apostles up to the present moment. This we cannot do in detail as our limits are too much confined. Eusebius, one of the great writers of the third and fourth centuries, in giving the history of the proceedings of the church up to this time, bears direct testimony to the blessedness of this sacred practice. In speaking of the success of the missionaries, in connection with the pastors under the name of evangelists, says that under a celestial influence and this co-operation, the doctrine of the Saviour—like the rays of the sun—quickly irradiated the whole world; that presently the sound of these inspired evangelists and apostles had gone throughout every city and village, like a replenished barn floor, churches were rapidly formed, abounding and filled with members from every people; and that in this the scriptures were fulfilled that said, “a nation should be born in one day.” The learned Doctor Mosheim, in his Ecclesiastical History, speaking of the favorable events connected with the procedure of the church in almost every century, leaves ample testimony of the great results of missionary labors, representing that thereby great numbers were brought to the light of the Gospel in almost every nation.

We observe, in the next place, that when the Saviour sent His ministers to preach the Gospel to a dying world of sinners, He did not leave them (nor any other person wishing to know the truth) in the dark, as to how their temporal wants and needs were to be supplied; for in the foregoing Scriptural quotations this subject is clearly set forth, for you will perceive there that in the very first

dawning of the day of grace the Saviour in his practice and in His appointment, was careful upon this very point—so as to give information that while His ministers were performing their laborious duties with deep anxiety of soul, He, the King of Zion, declared that they had a right to their reasonable support among the brethren and people; that they need not be careful about gold nor silver, nor brass nor scrip, nor clothes, nor provide themselves where-with, for the laborer was worthy of his meat—was worthy of his hire—meaning clearly, that their needs as to gold, silver, &c., should and ought to be supplied by the people; and declaring at the same time most emphatically that whatever was done to them should be taken as done to Himself, and particularly noticing that it should be more tolerable for Sodom and Gomorrah, in the day of judgment, than for such as refused to receive the minister with his offers of mercy, and to obey the directions given in this sacred Law of His Divine Kingdom. In support of this ordinance of the blessed Saviour, the Holy Spirit instructed that eminent Apostle Paul to say to the church, that they that are taught in the Word, ought to communicate unto them that teacheth in all good things, (see Gal. vi, 6;) as, also, in 1 Cor. 9th chap., where he says: “Have we not power to eat and drink? Have we not power to lead about a wife or sister? Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof; or who feedeth a flock and eateth not of the milk of the flock?” Say I these things as a man or saith the law the same also, for it is written in the law of Moses, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Doth God take care for oxen, or saith it altogether for our sakes? For our sakes, no doubt, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do you not know that they who minister about Holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar?

Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel.

May the Lord give you understanding in all things, and hearts to do His will, and prosper you most abundantly in the Spirit and love of the Gospel of peace, for the good of souls, and the sake of our blessed and Divine Redeemer.

October 19th, 1845.

WADE HILL.

CHAPTER II.

The King's Mountain Association.

The King's Mountain Association was formed in 1851 of thirteen churches dismissed from the Broad River Association. None of these churches were in the South Fork territory, yet the Association considered the "destitution" of this section and endeavored to occupy it.

In 1853 the Association resolved, "That this Association appoint two ministers to labor, each one month or more, in the destitute section of country northeast of this Association, extending as far as the Catawba River, and that they be paid the sum of twenty dollars per month by the Association." Elders Dove Pannell and Josiah Suttle were appointed missionaries.

1854. Long Creek church from the Broad River Association, joined this Association. The missionaries to the "Catawba Valley" were continued.

1855. Olivet church, from the Catawba River Association, and Lebanon, a church organized by the missionaries, were received.

LEBANON.

Lebanon, in Catawba county, at the Little, or Anderson, Mountain, is on the "State Road," twelve miles from Lincolnton and about the same from Newton. The "State Road" was located by order of the Provincial Legislature in 1762, and led from Salisbury via Beattie's Ford and the present sites of Denver, Maiden, and Keeverville, to Mor-

gan-town. The house has always been a "union" building and the church has never exerted much influence as a Baptist church, but has nearly always been a missionary point, without preaching, unless aided by the Association.

Lebanon was first an arm of Olivet and Wade Hill was among the first preachers. It attained a membership of sixty-four in 1869. It was supplied by Jephtha Clark, G. J. Wilkie, L. M. Berry, Logan, Cansler and other missionaries.

When Macedonia was organized in 1870, the clerk, deacons and many of the members united with it. Lebanon never reported again to the Catawba River Association, although the missionary visited them in 1873-4. He, by direction of the Executive Committee, advised them to disband but the few sisters who still held membership here refused to do so.

The tract of land on which the house stands was first given to the Lutherans and a church built. Before this church became unfit for use, the Methodist and Baptists began to preach here and repaired the house. Since then it has been a "free" meeting house.

ORE BANK CHURCH.

There was a "free" church at the Ore Bank in which the Baptist preached from its erection, about 1834 or 35, until it became unfit for use, about 1860.

Clark, Bandy, Kirksey, Hill, Logan, Suttle, Cansler, Pannell, and perhaps other Baptist ministers, preached here and at Lebanon.

This year a Missionary Board was appointed to manage the work. Elder Ransom P. Logan was appointed missionary and the churches requested to send up contributions to the next session to defray the expenses of the Mission to the Catawba Valley.

1856. Thessalonica, from the Catawba River Association, united with the Association. Elder Logan was appointed missionary, and Thessalonica, Lebanon and Corinth assigned him as a field.

1858. The Association met with Olivet church.

1859. Lincolnton, a new church, was received.

LINCOLNTON CHURCH.

From 1772 to 1776 Patrick Moore, of South Carolina, preached regularly in the neighborhood of Mt. Zion church (King's Mountain Association) some twelve miles west of Lincolnton, towards Shelby, and at other places in this region.

A very profane man named Wacaser professed conversion at one of Moore's meetings, but afterwards went back to his profanity. On his next appointment, Moore preached five hours endeavoring to "restore" Wacaser. All the congregation gradually left, Wacaser being the last to go. As he arose to leave, he remarked "Brother Moore, when you are through, lock the door and put the key above it." Some of Wacaser's descendants are now members of Mt. Zion church.

Hugh Quin preached at Thessalonica, Mt. Ruhama, Lincolnton and other points from 1825 to his removal to Georgia in 1835. The latter part of his time he lived about one and a half miles from Lincolnton. He is probably the first Baptist to preach regularly at Lincolnton. The "Wandering Pilgrim," J. Alonzo Webb, next preached here, 1850-51. Then came Wade Hill, as missionary of the King's Mountain Association. L. M. Berry came in 1858. May 28th, 1859, he organized the church with the following members: L. M. Berry, John Killian, Martha Berry, Catharine Johnson, Frances Cansler, Rhoda J. Crawford, Maria Parker, E. N. Shuford, Frances Courtney, Nancy Crawford and nine colored members. The organizing presbytery was Elders Wade Hill, P. Nicholson and L. M. Berry.

Berry continued as pastor until 1867, when he removed to Missouri.

Elder Wade Hill was pastor in 1869 and '70, and preached in the lower room of the Masonic Hall.

1867. Elder J. K. Howell, Missionary of North Carolina Baptist State Convention, preached.

1871. Elder N. B. Cobb came as pastor, lived in the town, reorganized the church. He procured permission to

use the Lutheran German Reformed Church house, known as the "white church" and probably the first church built in Lincolnton. It stood where the new Lutheran church is. The seats were remodelled to make them more comfortable. He left in 1873.

The lot for the church was purchased during his pastorate. Then there was no regular preaching until after the formation of the South Fork Association.

Mrs. Caroline E. Brevard lived here from 1865 to 1870 and was the most useful member. She was succeeded by Mrs. Amanda Finch, formerly of Petersburg, Va., who removed to the vicinity of Lincolnton during the war, and to the town in 1868, and is still actively engaged in the Master's work. In the days of its weakness this sister looked after the interest of the church and the preacher.

Elders Rollins and Suttle were the missionaries.

1861. The Association met with Lincolnton church. Bethel, a new church in Iredell county, near the Catawba River, was received. The King's Mountain had extended entirely across the territory of the Catawba River Association and organized a church beyond the river.

1862. Elders Lewis McCurry and L. M. Berry, the missionaries, reported the prospect as encouraging and that the mission should be continued.

1863. Long Creek was dismissed to the Catawba River Association.

L. M. Berry continued as missionary until 1867.

1867. The Association met with Thessalonica.

1868. Delegates were appointed to the North Carolina Baptist State Convention.

1871. The Association met with Bethel.

1877. The church at Gastonia was received.

1880. Dallas, a new church, and Long Creek, revived, were received.

1882. Leonard's Fork was received.

1893. Gastonia and Dallas dismissed to the South Fork Association.

1897. Leonard's Fork dismissed to the South Fork Association.

The missionaries of the King's Mountain Association seem to have confined themselves, with little exception, to the territory north of the old stage road from Lincolnton via Beattie's Ford.

CHAPTER III.

Catawba River Association, 1827-1878.

The Catawba River Association was organized November 16th, 1827.

CONSTITUTION.

1. This Association shall be called "The Catawba River Baptist Association."
2. The grand object of this Association shall be the glory of God and the salvation of sinners.
3. This Association ought not to have, and shall not have, any power to legislate; but may frame rules and devise plans, as an advisory council, for the faithful administration of the law of Christ.
4. This Association shall be composed of delegates chosen by the churches, and recommended by letters from their respective churches.
5. The officers of this Association shall be a Moderator and Clerk who shall be elected annually by ballot—a majority of votes required to elect.
6. No person shall be eligible to office who is not a member of this body.
7. It shall be the duty of the Moderator to preside in all meetings for business, and the Clerk shall be required to keep or make a faithful record of all the transactions of the Association, and may act as Treasurer at the request of the Association.
8. Newly constituted churches may be received as con-

stituent members of this body upon giving satisfactory evidence of their orthodoxy in faith and practice.

9. This Constitution may be changed, or amended, at any time by two-thirds of the members concurring.

10. Each church shall be entitled to three delegates, who has fifty members and under, one more delegate for each twenty-five members over fifty.

The following churches composed it:—Ebenezer, Bill's Creek, Head of Broad River, Mountain Creek, and Big Spring, Rutherford county; Mt. Ruhama, Lincoln (Catawba) county; Silver Creek, Burke county; New Bethany, Iredell county, from the Broad River Association; Head of Yadkin, King's Creek, Globe and Lower Creek and Union, in Caldwell (then Burke) county, from the Yadkin Association.

Elder E. A. Poe is mistaken in his history of the Catawba River Association (1867) in stating that all these churches came from the Broad River Association.

Smyrna and North Catawba, both in Burke County, united with the Association next year.

It will be noted that all the Broad River churches, except Smyrna, which was six miles distant, were on the southern side of the Catawba river, or within one mile of the river (New Bethany and North Catawba), showing that, with one exception, the river had been observed as the boundary of the Broad River Association.

The membership of the churches composing the Association amounted to 482.

At the first session, resolutions were adopted recommending religious services in the churches on Christmas and the Fourth of July, and appointing the first Thursday in August (the day of the State election) "a day of humiliation, fasting and prayer for the interposition of the Holy Spirit in stilling the party rage that appears to abound respecting the presidential election."

This was the John Quincy Adams and Andrew Jackson campaign. The Fourth of July and Christmas were gener-

ally seasons of drunkenness and debauchery. This effort was to employ the time in better behavior.

Mt. Ruhama is the only church located in South Fork territory. We are, therefore, only concerned with its history.

In 1827, Mt. Ruhama established an "arm" where Thessalonica church is located. In 1829, a church was organized which united with the Association in 1830; membership, 10; Henry Rhodes and J. Wacaser, delegates. It is on the road leading from Newton to Shelby, about nine miles from Newton.

1830. The Association met with Mt. Ruhama. Sharon church with 21 members was received; Elders D. L. Farr, John Lowe and Bro. E. Abernethy, delegates.

SHARON.

Sharon was located where Iron Station is now. The Station was first called "Sharon," but was changed, after the War, to Iron on account of the "iron works" near by. The house was of logs and of about 20 by 24 feet dimensions, with a small, high pulpit. It stood where the old store of Rendleman & Smith now stands. It was pulled down about 1880, when this store, which had formerly been the depot, was removed to its location. The graveyard was between the church and J. C. Dellinger's residence, but all traces of the stones marking the graves have disappeared. "Tents" were built and campmeetings held here several years.

Sharon reported 22 baptisms in 1831, and a membership of 50. This was its highest figure, the membership rarely exceeding 25. It continued to report to the Association until 1841. During this time it reported 57 baptisms. It was served as pastor by D. L. Farr, John Lowe, Jephtha Clark, Alex. Abernethy and others. Randolph Barnett appears as a delegate in 1833-4.

ELDER JOHN LOWE.

Elder John Lowe first appears as a delegate from Mt. Ruhama in 1829. In 1830, he was a delegate from Sharon, also in 1831-2. He then resided about a mile west of Iron Station, about where Mr. William Troutman lives. In 1833, he removed to Mecklenburg county, in the vicinity of Hun-

tersville, and appears as a delegate from Rocky River in 1833-4-5-6. He died in 1836. Mrs. James Mullen and Aaron Lowe, of this county, are his children. His father gave the land on which Sharon was built. He was respected as a man of integrity and served the Master with faithfulness. He had been pastor at Sharon, Long Creek, Hebron and Rocky River churches.

DAVID L. DERR.

On the roll of delegates to the Catawba River Association, as compiled by Rev. E. A. Poe in 1867, from 1828-35 occurs D. L. Farr. Brother Derr (pronounced Darr), being a Dutchman, was called "Tavey Tarr." "Tarr" was the accepted pronunciation until after the war. Brother Derr was a brother of Valentine Derr, (Felty Tarr,) known to our older citizens, and was reared near Stanley Creek. The clerk, or the printer, changed "Tarr" to "Farr." He first appears as delegate from Mt. Ruhama, 1828-9; afterwards from Sharon, 1830-35; was one of the presbytery that organized Olivet. He moved to Alabama about 1836. He and Elder John Lowe seem to have been associated in their work while in the Catawba River Association.

ROCKY RIVER CHURCH.

1832. Rocky River church, Mecklenburg county, united with the Association. It was located three miles from Huntersville's present site. Adam Torrence and Job Cashion, delegates. Membership, 26. It continued a member until 1850, when it was dissolved by a presbytery sent by the Association. It had not been represented since 1841. Elder John Lowe seems to have been its pastor, and was delegate to the Association, 1833-4-5-6. It only reported seven baptisms during its existence.*

OLIVET.

1833. Olivet church was received. It was constituted August 17th, 1833. Presbytery:—S. McReary, from Hope-

*N. B. This church was not in the South Fork bounds, but I have recorded it, as there were so few churches in Mecklenburg, for the use of future historians of Mecklenburg churches.

well, S. C.; Hugh Quinn, Thessalonica; Wm. Richards, New Bethany; D. L. Farr and John Lowe, Sharon. It was in Lincoln (now Catawba) county, about a mile from Sherrill's Ford, on the Catawba river, on the lands of Josephus Turner, near where Cornwallis camped in the Revolutionary War. It was a log house of good size, and stood until the church was removed to its present site in 1888. Membership, 17; David Setzer, delegate. Hugh Quinn, Paul Phifer and others had preached at Smyrna, which was then a "free meeting-house" (now a German Reformed), and at residences in the neighborhood of where the church was built.

An arm of Mt. Ruhama was established here. Hugh Quinn was the first pastor. He was succeeded by Paul Phifer. Elder Wade Hill, at that time missionary of the Missionary Society of the Broad River Association, was pastor from 1847 to 1851; A. J. Cansler, 1852-53; R. P. Logan, missionary of the King's Mountain Association, 1854-57.

In 1854, Olivet joined the King's Mountain Association. Isaac Oxford was pastor, 1857-8; L. M. Berry, 1859-67. He organized Bethel church in Iredell county, and thereby withdrew nearly every one of the members of Olivet who were financially able to contribute to its support and it never rallied from the loss before the discontinuance of services. E. Allison was pastor 1868; J. K. Howell from 1869 until services were discontinued.

Lebanon and Providence were "arms" of Olivet before they were constituted churches.

Among the earliest members were David Setzer, David Fisher, William Litton, John and James Clarke, and James Bynum, with their wives.

I am indebted for valuable aid in preparing this sketch to Brother J. Brown.

1834. The Association met with Thessalonica. It was eleven miles from Newton, on the Shelby road, about 200 yards from where Zion, M. E., church is now located.

Union, (Mountain Meeting House,) in Lincoln, joined by letter from the Broad River Association; membership, 20;

Elders Alexander Abernethy and Ransom P. Cloud, delegates.

Sharon church "sent up" a query:—"Is it consistent with the rules of the Baptist Church for one of her regularly ordained ministers to fill the office of sheriff?" Answer:—"We are only an advisory council and have no right to dictate to our brethren what shall be their vocation. We would advise them not to entangle themselves more than they can possibly help."

HUGH QUINN.

Hugh Quinn was a member of Buffalo church, York county, S. C. He appears as a lay delegate to the Association in 1820, and as a minister in 1823; was clerk in 1827. He appears as a delegate from Mt. Ruhama, in the Catawba River Association, in 1828-9-30, and from Thessalonica in 1831-4. He preached the introductory sermon in 1831-2 and 1834; was moderator in 1834. He followed Hosea Holcombe and Humphrey Posey as a pioneer preacher in eastern Catawba and Lincoln counties, and was one of the most useful missionaries. He emigrated to Georgia in 1834. The Association granted him letters of recommendation. He lived, while within our bounds, one and a half miles west of Lincolnton. Logan (Sketches of Broad River Association) places him at Ellis' (formerly Quinn's) Ferry on Broad river in Cleveland county, prior to this.

MACEDONIA.

1835. Macedonia church, Lincoln county, was received. Membership, 25; B. T. Kirby and Randolph Barnett, delegates. The church house was known as "Sign Board Church," was on the stage road from Lincolnton to Beattie's Ford, about a mile west of Vesuvius Furnace, nine and a quarter miles from Lincolnton. The "sign board" on the pine tree indicating this distance, gave rise to the name. It was where the road turns off that leads, via Mullen's Store, to the Ore Bank.

Randolph Barnett, who formerly belonged to Sharon, joined Macedonia at its organization. The Baptist preach-

ers passing through the country frequently preached at his residence. He was by trade a moulder, or "potter," and worked for Gen. Joseph Graham at Vesuvius Furnace. Gen. Graham was an elder in the Presbyterian church. He was fond of Barnett and had confidence in him as a man and a christian. He gave Barnett a deed for an acre of land near where Sign Board was, on which to build a church house. The deed was never recorded, but was supposed to have been carried to Missouri by one of the members and was lost. Barnett and his associates built the wall of a good log house on the tract. Gen. Graham died soon after this, and, there being no deed, the land was lost to the parties. It came, some years after this, into the possession of Mr. Killian and the logs were used to build his barn.

Macedonia joined with the Methodists and built "Sign Board Meeting House," which was called Union.

Macedonia continued a member of the Association until 1852, when it was dissolved by a presbytery appointed by the Association, who found its pastor, "B. T. Kirby in disorder and dissolved the church."

B. T. KIRBY.

Kirby was ordained by Bethesda church, Broad River Association, in 1831. He served Long Creek as pastor until 1835, when "evil reports" were circulated concerning him. He seems to have moved about this time to Macedonia. He became very intemperate, frequently appearing at church intoxicated and on one occasion bantered Jephtha Clark for a fight. His conduct led to the action of the Association.

During the existence of the church there were 36 baptisms.

The Methodists, in 1876, moved the house to Lowe's church, which stood where Marvin is now, about one mile from Kidsville. When the new house was built, the old one was sold and is now a barn on Mrs. Paine's plantation.

The objects of the Baptist State Convention were called

to the attention of the Association by Elder James Thomas. Action on the subject was left to the individual churches.

1836. At the request of Macedonia a presbytery was appointed to examine and ordain Jephtha Clark. Jephtha Clark was an active minister for more than forty years. He died 1872. His education was very limited and his gifts meagre. He was a poor preacher. His character was above reproach; all had confidence in his integrity. To the best of his ability he served the Master. He preached at Macedonia, Mt. Ruhama, Thessalonica, Lebanon, Olivet, New Bethany, and in fact, at almost every church in eastern Lincoln and Catawba in his day.

Elder John Culpepper, the celebrated preacher and congressman, attended this session.

1837. The Association advised Silver Creek church and all other churches in her bounds, destitute of preaching, to call upon whatever minister they preferred and to compensate him for his labor.

1840. Met with Olivet. A circular letter opposing "feet washing" as a church ordinance, was rejected by a vote of 27 to 21. This service continued in some of the churches for some years after this. The last time I have found it definitely ordered was at Mt. Ruhama in 1854.

1841. Met with Union, in Lincoln, (Mountain Meeting House), but no delegates are recorded in Poe's History from this church. It had been organized by Hosea Holcombe in 1815. Alexander Abernethy succeeded him as pastor and served as such for fifty years. He was the only delegate, with one or two exceptions, that ever represented it in an Association. I have no data as to its history while a member of the Broad River Association. There were only four baptisms in seven years. Alexander Abernethy, Miles Abernethy, David Baker, Richard, John and Middleton Rockett, and their families, were among its members. The membership was about twenty.

About this time, the place of meeting was changed six or eight miles, to near Alexander Abernethy's residence, in Burke county, and the church appears in the 1843 minutes

as Union in Burke. This has caused it to be mistaken for Union in Burke, one of the constituting churches of the Association, which still exists as a member of the Caldwell county Association, which holds its session this year (1900) with it, Caldwell having been formed in 1841 partly from Burke county.

Macedonia sent a query:—"Would it not be necessary for the Catawba River Association to have an established Hymn Book?" Answer:—"We think not."

1843. Elder N. A. Purefoy attended this session as a visiting minister.

1845. New Bethany church requested a presbytery to examine and ordain R. H. Carskadon.

1846. The presbytery reported that they had not attended, as they had noticed that the church had called Elder W. Garner and he had ordained Carskadon. There was discussion of this "irregular ordination." New Bethany expressed a willingness to submit to the opinion of the Association. After advising New Bethany and all other churches to be guarded against disorderly ordinations, and expressing their special disapprobation of the action of said church, the matter was dismissed. This man is published in the minutes of 1849 as a deposed minister and excluded member.

1847. Met with Mt. Ruhama.

1848. The messengers from French Broad Association rejected, because it corresponded with Big Ivy, a "Free Will" Association.

Request from Mt. Ruhama:—Answer:—"Advised them to call the preacher of their choice, and if they would remove the difficulties out of his way he would come and preach to them."

1850. R. H. Moody is elected clerk.

1851. R. B. Jones is present as a visiting member and preaches on Sunday.

1852. Providence church is received; 54 members, 24 baptisms. R. B. Jones appears as pastor.

At the request of Thessalonica church, a protracted

meeting was appointed with Elders Wade Hill, A. J. Cansler, T. Craig, N. Hilderbrand, R. B. Jones, and R. H. Moody as preachers.

PROVIDENCE CHURCH.

Providence church is in Catawba county, two miles from where Catawba Station is now. It was organized by R. B. Jones, working as missionary of the North Carolina Baptist State Convention. It had been an arm of Olivet. Among its earliest members were D. C. Cochrane, H. R. Curtis, Reuben Hamilton, T. J. Hamilton, Franklin Setzer, Henry Baker and Jesse Walden.

“Resolved, That we invite no unbaptized person into our pulpit.

“Resolved, That we recommend to the churches to remunerate those that preach to them at union meetings.

“Resolved, That we make some arrangements to supply the reading community with such books as will be calculated to promote true piety, dispel error and build up the faith in the minds of the people in our bounds.”

The churches were recommended to contribute a “book fund,” and P. Warlick, H. R. Curtis and A. Abernethy appointed a board to manage the fund.

The clerk was ordered to pay over the money collected for the Missionary cause to the agent of the State Convention and that it be devoted to Domestic Missions. Amount \$17.43.

This is the first session where money for missionary purposes was proposed.

1853. Owing to the feeble condition of Thessalonica church, a committee was appointed to visit the church and dissolve it if thought advisable.

1854. Met with Olivet church. Olivet is dismissed to the King's Mountain Association. There had been 28 baptisms in its twenty years of existence. Union asked for a letter without stating where she desired to join. The letter was refused and fellowship withdrawn from the church on account of anti-temperance principles held and practiced by some of its members and tolerated by her.

A collection for missions, amounting to \$13.51 was taken on Sunday and paid to the agent of North Carolina Baptist State Convention.

The Catawba River Baptist Publication Society was organized to more thoroughly execute the resolutions adopted in 1852.

1855. R. B. Jones moderator. Bruington was received.

BRUINGTON.

This, when organized, was about two miles from the site of Mt. Holly. R. B. Jones, as missionary under the appointment of the North Carolina Baptist State Convention began preaching at the public school house in the vicinity of where Mt. Holly now stands. The school committee, none of them being Baptists, closed the school house against him. Mr. Ezekiel West, a citizen of the neighborhood, who was not a professor of religion, but who was on the contrary, regarded as one of the most wicked men of the community, granted him the use of a house on his farm. The meeting was continued; his labors blessed; and Bruington church constituted. Mr. West gave the church an acre of land on which the house was built.

During the services, Mr. Jones took a collection for missions. Brother Adolphus Hovis was a lad 12 or 14 years of age; his mother a widow and he hired out to service to aid in supporting the family. He had but one quarter of a dollar, this he handed to Bro. Jones, who on receiving it said, "God bless you my son. He will reward you one hundred fold." The next Saturday afternoon, as Bro. Hovis was going from the place where he was working to his mother's, he stopped at a branch to wash his feet. A bunch of bullrushes being in his way, he pulled it up and on the bottom of it was two quarters of a dollar. He scratched up the bottom of the branch all around the place, but found no more than his one hundred fold.

Bruington was named for R. B. Jones, his name being Robert Bruington Jones. It had 60 members at its organi-

zation. This gradually increased until 1866 it had 504. This, principally from the dismission of colored members in 1866-7, was reduced to 230 in 1868.

ROBERT BRUINGTON JONES.

R. B. Jones was reared in Person county. Was a soldier in the Mexican War. Afterwards became a preacher. His labors form one of the most important chapters in the history of the Baptists of the State. It is to be hoped some one will gather together an account of them and publish for the benefit of the denomination. He labored as a missionary of the North Carolina Baptist State Convention in the territory of the South Fork Association, 1851-7, from Bruington to Warlick's, preaching at all the churches and frequently at residences. He was a bold fearless expounder of the bible. He met with much opposition; was frequently disturbed in his services; sometimes when a place had been prepared for baptizing, stumps, brush, or logs were thrown in by the evilly disposed. His conduct commanded the respect of all good people and his ability as a preacher was acknowledged by all. He attended the sessions of the Association, 1851 as a visiting minister; 1852-53-54-55 as a delegate from Providence, and in 1856 as a delegate from Bruington. He preached the introductory sermon in 1854 and 1856. He was appointed to preach on Sabbath each session that he attended. He was moderator in 1855-6. He was pastor at Providence 1852-6, and at Bruington, 1855-6. He married Miss Catharine, daughter of Deacon Phillip Warlick, for whom Warlick's is named. He was principally instrumental in reorganizing Union I in 1854-5. He left this section to labor in other fields about 1857, and died at Wake Forest, 1868. His widow and one son are now members of Warlick's.

The missionary sermon and collection at 11AM, Sunday seems to be an established order. Collection \$20.80. Delegates are appointed to the Western Convention.

"Whereas the Western Convention has appointed Elder R. H. Moody to preach as missionary within the bounds of this Association,

“Resolved, That we request the churches of this Association to contribute toward his support and him to aid in the circulation of literature of Catawba River Publication Society.” He was appointed colporteur by the Society.

1856. Thessalonica dismissed to King's Mountain Association. There had been 38 baptisms in the 27 years since its organization.

Elder Thomas Carlton had been appointed missionary in our bounds by the Western Convention. The members of the churches were requested to send at least ten cents per member to pay him.

The following resolution was adopted:—“Whereas, some dissatisfaction has arisen with regard to our action relative to Union church; Resolved, That we are willing to restore said church on condition those members in said church who are engaged in making, vending or using as a beverage ardent spirits, abandon said practice.”

Elder R. H. Moody offered the following which was adopted:—

“Viewing the condition of the Catawba River Baptist Association in regard to literature and general intelligence, and desiring the truth of God to be richly embellished, with human as well as divine wisdom, therefore,

“Resolved, That we establish a preparatory school at the Mountain Spring for the benefit of the Association and the Baptist family in general.”

This spring is at Anderson's Mountain, in Catawba county. Union is mentioned as Warlick's Chapel.

1857. Met with Providence. Elder Elias Dodson attended as agent of the Foreign Mission Board. The practice of writing circular letters was discontinued.

CIRCULAR LETTERS.

Circular letters seem to be almost coeval with the organization of Associations. The practice came to us from the Broad River, which had doubtless learned it from the Bethel, and, perhaps, it from the Charleston.

In the constitution, or “system,” of the Broad River Association, adopted in 1800, is the following:

"A circular letter should be written and sent to all the churches in confederation, containing such instruction, information and advice as may be thought most suitable and with which should be sent the printed transactions of the Association."

Some brother, not always a minister, was appointed to write the letter and a subject assigned him the year previous. He read the letter at the next session of the Association and it was discussed and adopted, or amended and adopted, or rejected, by vote of the Association.

The ability with which the doctrines of the Bible were explained and disseminated is remarkable. A book denominated "The Faith of the Fathers," and composed of the circular letters of the Associations, would be the most valuable aid to our young ministers that could be produced.

The circular letter was re-adopted next year, and continued until 1870.

Visiting ministers, or correspondents, generally carried copies of the minutes of their Associations. The Catawba River reserved 75 copies for this purpose. The Association appointed a committee to distribute them among the churches of the Association, as there was not enough of each for all.

Agreed to open books of subscription for a High School at Smyrna, North Catawba and Mountain Springs.

"Resolved, That we recommend our preachers to preach a sermon annually on benevolence."

1858. Met with Union, then for the first time called Warlick's. The subscriptions for the academy were in favor of North Catawba. It was built and tendered to the Association this year. Elder James Brumfield appears as a transient minister.

It will be noted that fellowship had been withdrawn from Union church in 1854. It is now to be noted that the Association should have met with it under the circumstances. Saturday afternoon, was specially set apart to permit Elder Alex. Abernethy to address the body. He spoke for over an hour with language affectionate and

appropriate for the occasion. When speaking of the missionary and temperance questions, he expressed an approbation of the use of all means to spread the gospel far and near and that total abstinence from ardent spirits is the only safe-guard to the church; that upon these grounds his church desired again to be united to the Association. Union church was again received into the Association upon the principles explained by Bro. Abernethy. He was appointed to preach on Sunday. His name again appears among the ministers in the Association. It had been dropped when Union was excluded. The church reported 47 members in 1854, when excluded; it returned with 20.

We find committees on Temperance, Education, Home Missions, Foreign Missions, Sabbath Schools and Periodicals appointed; they do not appear to have submitted any reports and were continued until next year. Committees on the different "objects" were appointed at all subsequent sessions. The opening of Sabbath schools in all the churches was recommended.

1859. Elder E. Dodson is present and an hour is set apart to hear him on Education. Elder E. A. Poe appears as a minister and preaches on Sabbath. Reports were submitted by the committees appointed at the last session. These reports are printed in full in the minutes.

1860. Met with Bruington. Elder A. Abernethy was appointed missionary and colporteur, and continued in 1861-2. Individual subscriptions amounting to \$137.50 were made for his support. A meeting was appointed with Union church in November for the churches to report what they will give in supporting "our missionary". Bro. P. Warlick was appointed treasurer to receive contributions and settle with the missionary.

1861. Delegates appointed to the Western Convention. Bro. J. S. Bridges appears as a delegate at this session; Elder J. Brumfield as a resident minister.

Elder Poe in his History of the Association, 1867, says "that on account of small numbers of the delegates present, and other unpropitious circumstances," it was a discour-

aging time and the dissolution of the Association was talked of.

1862. R. H. Moody was appointed missionary at a salary of \$600.00. This session marks the beginning of discussion of reports of committees.

1863. Met with Providence. Long Creek, with 273 members, from the King's Mountain Association, formerly in Broad River Association, and Union II, (now Sandy Plains), a newly constituted church with 62 members, 45 of whom were baptized, was received. Elijah Smith, delegate. This was the fruit of the labors of Elder A. J. Cansler.

A committee is appointed who employed Elder R. H. Moody again as missionary.

UNION II, NOW SANDY PLAINS.

Union II, now Sandy Plains, in Gaston county, six miles from Gastonia and near the South Carolina line, five miles from Clover on the C. & L. Narrow Gauge Railway, was organized June 26th, 1863; Elders J. M. Garrison, of Sugar Creek; A. J. Cansler, Salem; Deacons Miles Hoffman, C. H. Abernethy, of Mill Creek, and T. D. Smith, of Union. Among the members were W. J. Warren, Elijah Smith, C. A. Featherston, J. D. Smith, John A. Ford, John P. Ford, J. M. Wallace, L. L. Wilson, Thomas Wallace, G. W. Johnston, Robert Graves, June Amith, Reuben Riggins, Martha Warren, A. E. Smith, H. E. Ford, Fannie Moss, Melissa McCullough, Nancy Martin, Mary Wallace, Margaret Armstrong, Elmina Lowe, Frances Bryson, Catherine Johnston. A log house was built jointly with the Presbyterians, and both Baptists and Presbyterians called the church "Union." In 1872, the Baptists surrendered, voluntarily, all claim to Union to the Presbyterians, built a new house about two miles distant and moved to it, changing the name of the church to Sandy Plains.

A committee was appointed to prepare a form for church letter to the Association so that there might be uniformity.

A form of church letter was adopted, but contained no place for contributions.

Delegates are appointed to the North Carolina Baptist State Convention, and the Association has continued its connection therewith since that time.

1864. Met with Long Creek church. Salem was received from the Broad River Association; membership 113. A board of three appointed to superintend Associational Missions. No missionary to be elected, but the Board to use ministers in the destitute places and let them look to collections for remuneration.

1865. Met with Warlick's.

1866. Met with Salem. Lebanon was received from the King's Mountain Association; membership 53.

ALEXANDER ABERNETHY.

Alexander Abernethy was born March the 13th, 1790, and departed this life August 30th, 1866, in the 77th year of his age. Elder Abernethy was born near the Mountain Island Shoal, on the Catawba river, Lincoln county, N. C. He was the son of Smith Abernethy and removed with his father to Dutchman's creek, at an early age. In a few years after, Smith Abernethy, father of A. Abernethy, moved to the South Fork, Lincoln county, N. C. Then in a short time he removed with his father to Rutherford county, N. C., and at the age of 22 years he joined the Methodist society and shortly after professed religion and was licensed to preach. After laboring with the Methodists several years, he and his wife obtained a letter of dismission, and returned to Burke county, near his last residence. Shortly after this he joined the Baptist church. His membership was in Union church till his death. Elder Abernethy was baptized by Hosea Holcombe on the 26th of April, 1817; and was ordained to the work of the gospel ministry by Drury Dobbins and Hosea Holcombe. He labored in that work from his ordination till his death. He was a faithful minister and in full fellowship with the church and much loved by all ministers and brethren with whom he mingled and was acquainted. While on his death

bed he said, "tho' he was weak in body, he was strong in faith" and "though he was called to go through the valley and shadow of death he feared no evil."

1867. Met with Union II. Tuckasege church, Mecklenburg, membership 24, was received. The historical sketch prepared by Brother Poe was submitted and ordered to be printed with the minutes.

ELDER THOMAS CARLTON.

Obituary of Elder T. Carlton is published in the minutes. He was 80 years of age. He preached for 40 years and did missionary work in the South Fork territory. He was poorly compensated and farmed to support his family. "His happy turn of mind and pleasant conversation gave him a kind reception around all firesides." He was a Baptist landmark in the history of this section.

1868. Alexander, a newly constituted church in Burke county (it was located where Union had been located on its removal from Mountain Meeting House,) with a membership of 20, was received. It reported irregularly until 1874, but was always a weak body. It had three baptisms during its existence; was served by Elders Wm. Abernethy and J. Leatherman as pastors; P. Hoffman was clerk; J. Johnston delegate. This church met in a school house and never had a house of worship.

1869. Met with Providence church.

Executive committees were appointed to employ a missionary for the next year. A committee was appointed to locate a school either at Catawba Station or Hickory Tavern. A presbytery was appointed to "organize some negro churches into an Association of their own."

NEGRO CHURCHES.

In the time of slavery the negro joined the same church as the whites, but not always the same church as their master or mistress. The matter was left to their choice. The large houses were built with galleries, or "lofts," portions of which were given to the negroes for occupation. Where there was no gallery, a portion of the house was

“railed ” off for them. They occupied seats in the white people’s portion and in rear of the white people on communion occasions. After “freedom,” they organized churches of their own people. This was the first colored Association in this section. A large majority of the negroes were Baptists.

The circular letter was prepared this year by Bro. J. S. Bridges.* Subject: “Duties of a Pastor to the Sunday School.”

The Publication Society, organized in 1854, seems gradually to have merged into the Association and to have wound up business this year.

1870. Met with Bruington; Elder G. J. Wilkie moderator, and J. S. Bridges, clerk. He was re-elected until 1875, when his church joined South Yadkin Association. Mt. Zion and Macedonia were received. Elder E. Allison, the missionary, reported seven months work; baptized 40 persons; received \$53. A Sabbath School Convention was appointed to be held at North Catawba in April.

The query as to whether baptism by Campbellites, or Primitives, is valid, was answered in the negative, and that we should re-baptize them on receiving them to church membership.

There were now nine churches located in South Fork territory in this Association and two in King’s Mountain.

There was a stormy debate on temperance, but matters were amicably adjusted by Elder N. B. Cobb, who, being a passenger on a train delayed by derailment about a mile distant, spent several hours with the Association.

J. H. McLure appears as a minister.

MT. ZION.

Mt. Zion is in Lincoln county, five miles from Iron Station. Baptist ministers passing through the country and the missionaries of the Broad River, King’s Mountain and Catawba River Associations, had preached at intervals, and sometimes monthly, for a year or more at the Barnett school house, which was located on the Newton road, in rear of the present residence of J. Washington Sigmon and

about one-fourth of a mile from the old plank road and at the "gap of the (Clubb's) mountain," where a "stand" was erected since 1855. Among their preachers were A. J. Cansler, G. J. Wilkie and R. H. Moody.

About 1867, the Baptists in vicinity of these two points began to consider the propriety of organizing a church. At this time a "stand" and brush arbor were built near the residence of Elder J. H. McLure and near where Mt. Zion now stands. Elder Wilkie, as missionary of the Catawba River Association and N. C. Baptist State Convention, had monthly appointments. In 1870, he organized Mt. Zion church, which was received that year into the Association. It had 61 members. Most of these came from Bruington and Salem churches, but there were 19 by baptism.

Among the prominent members who joined in its early history, were D. Frank Abernethy, who has been its clerk nearly since its organization, J. H. McLure, Smith McColister, John Black, the Uptons and Hansells, Bartlett S. Stroup. J. H. McLure had been for years a Methodist minister and was ordained on joining the Baptists. He was an exceedingly weak preacher, and I do not think was ever called as pastor. He died in 1875.

Mt. Zion is about one mile direct line from where Old Fields, or Lower Ruhama, stood.

MACEDONIA.

Macedonia is in Lincoln county, nine miles, on the Sherrill's Ford road, from Lincolnton, and about two miles from where Macedonia, or Sign Board, 1834-52, stood. Elder G. J. Wilkie preached at the school house, near Keener's Lime Kiln, in 1869-70, when he organized the church in the school house. The Methodists, also, had monthly preaching. It consisted of 34 members, 13 baptisms. It was composed, with the exception of the baptized, of members dismissed from Lebanon, the clerk and deacon among this number. It about destroyed Lebanon, which never afterwards reported to the Catawba River Association. The prominent members were Ivey H. Laney, Alexander Goodson, Alfred Dellinger, W. E. Keener, Johnson Burke, Mrs.

James Mullen, who was a daughter of Elder John Lowe, and afterwards James Mullen and family, Thomas J. Sanders and others.

There was bad feeling between the other denominations and the Baptists, who worshipped here. The Methodist and the Baptist pastors spent most of their time replying to each other at their alternate services on doctrinal points. The school house was closed to the Baptists, and, afterwards, to the Methodists. The Methodists abandoned the place. The Baptists built, a short distance from the school house, a place for worship. I have never seen exactly such a building. It was out of second-hand "rough-edge plank, with no floor except the ground. On windy days, some of the plank on the sides, being poorly nailed, made considerable noise as they knocked against the others in the wind.

1871. Hickory church was received. The report concerning the building of a school house at Hickory or Catawba, which subject had been before the Association, was laid on the table and the matter abandoned. The plan of each member contributing one cent a week for Home (Associational) Missionary purposes was recommended to all the churches that had not adopted it. A Board of Missions, to consist of three persons, was appointed to receive and disburse all contributions for Associational Missions at such points as may seem most eligible, and to co-operate with the State Mission Board. The Committee on Associational Missions recommend that ministers occupy "destitution" convenient to their churches and that the Association keep a missionary in the bounds of the Association. Thirty-eight dollars had been contributed for Associational missions. P. Warlick reported concerning the matter of building a church house at the Mull Graveyard, pursuant to the will of Ezra Mull. The matter was referred to the State Mission Board.

HICKORY CHURCH.

Hickory church (formerly Hickory Tavern) was organized by Elder J. K. Howell. The members were C. B. Champion, Robt. T. Champion, Andrew L. Ramseur, David

H. Ramseur, A. J. Cook, Wilson Abernethy, Vienna Miller, Temperance Champion, Elmina Ramseur, Amanda Abernethy, Phronie Barger. The house was completed 1874.

I insert a letter from Brother Howell giving an account of his labors at Hickory and other points in, or contiguous to, South Fork territory, 1870-75:—

ROCKY MOUNT, N. C., July 10th, 1900.

DEAR BRO. GRAHAM:—I have waited too long to write you, yet I will send some items. When I went to Western N. C., Bethel, Providence. Thessalonica and Olivet had no pastor. Statesville, Catawba, Newton, Hickory and Lincolnton had no Baptist preaching. There was no church of any denomination at Hickory. All had preaching in a rough house built for all. I preached one Sunday each month in this house till we got a house of our own. I hired men by the day to work on the church and traveled through the week to get money to pay them. I was sometimes so tired and worn out that I would go to sleep riding along the road. One time my way seemed hedged up. Just then Brother E. Allison told me that a man named J. S. Guardner, of Brooklyn, N. Y., passed Hickory on the train, and while the train stopped, he remarked; "You have a nice, ciean looking town. If you ever want to build a Baptist church here, write me; it might be of interest to you." It impressed me very much as soon as he told me, though it had been some time since the remark was made. I wrote Mr. Guardner, stating our circumstances, and asked him to help us. He replied and told me that the great panic in New York had greatly changed his conditions, yet he would send me a check for \$50.00 then, and soon another for \$50.00. This filled me with hope and I said; "If the Lord has moved a man in Brooklyn to thus help us, He means for the Baptists of North Carolina to finish this house." So, I started anew and kept on till it was finished. I often say; "J. S. Guardner built Hickory church." I preached in Statesville Sunday afternoon after preaching at Bethel in the morning; organized a Sunday School in the court house and selected a lot for a church,

all the work of which was done by Bro. Boone. I went from Thessalonica to Lincolnton and preached one Sunday in the afternoon and at night, for awhile. I pressed the people to buy a lot and build a church. I preached a short time in the Lutheran church in Newton. There I bargained for a lot and got enough money subscribed to pay for it. I went from Hickory a few times to Mull's Graveyard, and arranged to get the money left by Mr. Ezra Mull to build a church. The church at Morganton, for which Bro. Moody was working got very much in debt—\$500, or more. The lumbermen and carpenters had determined to have it sold. I went to Raleigh to see the Mission Board, and told them if they would give me \$200 in cash, I would collect the balance. They did it, and the house was saved. One member of the Board, to whom I had looked many a time for help, said; "The next time the Baptists undertake to build a church, I hope they will not go to a town in which there is one Baptist and she a washerwoman." How glad I was the Savior again was on earth in his body, the Church, and the poor had the gospel preached to them! I must close. God bless the land where I saw the Star of Hope. Yours,

J. K. HOWELL.

The last circular letter is published in the minutes this year.

1872. Met with Warlick's. Elder J. D. Huffham, Corresponding Secretary N. C. Baptist State Convention, and Elder J. B. Starke, Sunday School Missionary, were present. Kids' Chapel was received—34 members, all by baptism; C. G. Tucker, W. E. Howard and D. H. Parker, delegates.

KIDS' CHAPEL.

It is located on the old stage road from Lincolnton via Beattie's Ford, 13 miles from Lincolnton and five miles from the Ford. Sister Polly Kids, of this neighborhood, for whom the church was called, had upheld the Baptist doctrines almost alone for many years. Her house was a stopping place for the pioneer missionary, or other Baptist preachers travelling through this section. Here Wade

Hill, M. C. Barnett, William Ballard, Thos. Carlton, — Jackson, H. Carroll, James Garrison, John S. Ezzell, James M. McCraw, Miles Abernethy, B. T. Kirby, R. B. Jones, William Bandy, Matthew Kirksey, R. P. Logan, Jeptha Clark, Joseph Suttle, A. J. Cansler, G. J. Wilkie, and others had preached the gospel. There was also preaching at the Catawba Springs, when owned or rented by Baptists. During the ownership of — Hampton, in 1859, a brush arbor was erected and a "protracted meeting" held.

James M. Kids, the founder of Kidsville, had lost two children. It was determined to have their funeral preached (after the custom of the country) and to "protract the meeting." A brush arbor, with slab seats and a pulpit, or "stand," was built about 75 yards west of where the church stands. Elder George J. Wilkie was "travelling" as missionary of the N. C. Baptist State Convention and frequently preached in this section at Keever and Barnett school houses and other places. He conducted the meeting, assisted by Elder John T. Shell, of Caldwell county. The meeting was blessed, and at its close 34 were baptized, and on the 14th day of September, were organized into a church. They had not been baptized as members of any church—34 "baptized believers" were organized into a church. Of these, 17 were the descendants of Sister Polly Kids, or their wives, or husbands, and several others joined by letter, so that another reason was given why the church should be called Kids' Chapel.

The church was constituted by Elders Wilkie and McLure, assisted by deacons of Mt. Zion and Macedonia. Elder J. A. Huggins, from the Northern Methodist Church, was among the members. After they were enrolled and the deacons elected and ordained, Elder Wilkie asked; "Is it the wish of the church to have Brother Huggins ordained?" Deacon Kids said; "It is my wish." There were not more than ten members present, the others had gone to Seven Springs campmeeting, Elder Wilkie telling them it would not be necessary for them to be present. I was

present, but had not received my letter from Hillsboro. Elder Wilkie remarked; "Well, it is not necessary to examine him; you all know him." I remarked; "Perhaps I have no right to speak, having not joined this church, but it really seems to me that the brother, who has been for years preaching in many things the opposite of what we believe, ought to give some evidence of his approval of Baptist doctrines and practices." Elder Huggins remarked that he "never did believe in falling from grace and sprinkling babies." There was some other interruption. I do not remember what it was. The presbytery made out his credentials and handed them to him. The congregation was dismissed. Elder Huggins went to his home, about a fourth of a mile, to dinner. After trading a little at Kids' store, I started for home. About half way between his house and the store, I met Brother Huggins travelling in a fast walk. As soon as he saw me, he called out; "They never put their hands on me!" I followed him back to the store, where he stated the case to Brother Wilkie, and he gathered together what of the presbytery had not left, in the back room of the store, (about 300 yards from the arbor where the other services were held,) and finished Brother Huggins' ordination by prayer and laying on of hands. In writing Dr. Pritchard of the occurrence, I expressed the opinion that when a minister of another denomination joins the Baptist, we should at least wait after baptism until his "head was dry" before ordaining him. This opinion I have never changed.

ELDER JOHN T. SHELL.

Elder John T. Shell, of Caldwell county, who had been ordained a year prior to this, appears as pastor of Mt. Ruhama, Macedonia, Mt. Zion, and Kids' Chapel. He was, before his ordination, active in Sabbath School work, and his success in the Sabbath School led to his ordination. For some years he seemed to be blessed in the work, but finally lost the confidence of the people and was seldom employed as a preacher. His sermons were generally from two and a half to three hours long and, not

having to much extent any connection, he could have quit any time after thirty minutes. Much that he said was striking if not elegant. One of his comparisons was the devil in his attempts to overcome the christian, to "an old sow going around the corn-field looking for the weakest place in the fence to break through." He had many arguments on the doctrines of the Baptists, especially with the Methodist preacher at Macedonia, the house being at that time "union." For near a year they spent their Sundays replying to what the other had said on previous appointments. One of his expressions concerning infant sprinkling was; "The abominable baby doings! I don't believe it will outlast the century." He had serious disagreements with some of his members at Mt. Zion and Mt. Ruhama, but I do not think it necessary to delineate them in the history of the Association. He was an incessant talker, without proper discretion as to his subject and his audience. He would frequently talk out in the grove until after 12 o'clock, with the congregation all on the ground, and then preach for more than two hours. Altercations in the court in his county, and consenting to speak against prohibition prior to the election in 1881, about destroyed his usefulness and his services since have generally been with dissatisfied portions of churches. "Let not him that putteth on the harness boast as he that putteth it off." Several hundred persons were baptized by him during his work in the South Fork territory, and the churches under his pastorate seemed equal to the best in the Association. At first, he generally requested some one, usually a deacon, to aid him in baptizing for fear of injuring the person baptized. I told him this was giving aid and comfort to the opponents of the Baptists; that he had never known any one injured in being baptized; that the bible had many accounts of where "he baptized them," but not one of "they baptized him."

SCHOOL AT HICKORY.

The following resolution was adopted:—"Resolved, That this Association do not accept of the tender of a plot of land at Hickory Tavern for the purpose of building a

high school, made to this body by Mr. W. W. Lenoir." The Association not approving Col. Lenoir's terms, did not receive the property. The Lutherans accepted it and Lenoir College now occupies the plot.

The Executive Committee reported that they had employed Elder G. J. Wilkie as missionary at a salary of \$300.00 and that there was a deficit of \$95.26. Bro. Hufham led in an effort to raise this amount. With the aid of others he succeeded.

The death of Jephtha Clark is announced in the minutes. The report of the committee states; "He lived the life of a christian and was a faithful minister of the everlasting gospel, preaching the true gospel of Christ, both by the living voice and by a Godly walk and holy deportment."

The Association by a rising vote, instructed the Association to employ a missionary and pledged themselves to bring the claims of the missionary before the several churches and use all reasonable efforts to sustain him by their contributions. Elder J. A. Huggins appears as a minister.

ELDER J. A. HUGGINS.

Elder J. A. Huggins had belonged to most of the Protestant denominations. He joined Kids' Chapel at its organization. He was a man of fair education, a school teacher of high rank in those times, and an average preacher. After two years he became dissatisfied, was excluded for two years, when he was restored, moved his membership to Salem and died in 1884. He was never a pastor while a Baptist.

1873. Met with Mt. Zion. Elder J. D. Hufham, Corresponding Secretary N. C. Baptist Convention; F. H. Ivey, Agent for Wake Forest College and N. B. Cobb, S. S. Missionary, present.

This was the first Association I attended as a delegate from Kids' Chapel. It was one of the most noted in our history. Kids' Chapel's house had been dedicated the fourth Sunday in August. Dr. T. H. Pritchard preached the sermon and aided in the protracted meeting following

four days. He was then in his prime. Many of our brethren had never heard a "first rate" minister of our denomination. They came from Salem, Mt. Zion, Macedonia, Lebanon, Mt. Ruhama, Providence and perhaps other churches. They found it was the same gospel that John Lowe, Jephtha Clark, D. L. Farr, and our other brethren, who were less gifted, had preached. As more than one of the visitors expressed it, "he told exactly what I have always believed, but I could not tell it to anybody else." Our brethren had frequently been silenced by their opponents ridiculing the idea of such men as our ministers were pretending to know more about the scriptures than the learned men of the other denominations. Here was one the equal of any they had and he was proving from the scriptures what the brethren had taught.

This meeting is an era in our history and marks an advance of the Baptists not only at Kids' Chapel, but in all the adjoining region. There had been but \$40, of the \$300 promised the missionary, paid. Dr. Hufham by two days' hard work raised the deficit in cash and pledges. He, Ivey, Cobb, and the writer, all participated in the speaking. Anecdotes were freely used in the illustrations, much to the disgust of many of the old brethren, who considered a solemn face, accompanied by a groan, resembling in sound distant thunder, as proper deportment in the house of the Lord. One said he "had attended the meeting of the Association for fifteen years and had never had such a time." The efforts of the speakers were regarded by many as simply efforts to show off their learning, or "smartness." Bro. Ivey said that no money had been promised the missionary; that the delegates by the "rising vote" at the last session had simply said to Brother Wilkie; "You go ahead and preach the gospel wherever you have opportunity and do all the good you can, and we will stand by you till you perish." Brother Cobb told of the old sister, who, on attempting to fly from the bench, had fallen on the floor, and she told the preacher the reason she could not fly was that

she "had not got the right flop."

The years Dr. Hufham was Corresponding Secretary were the most important in North Carolina Baptist history, and produced the unity and great advance of the denomination in subsequent years.

The following resolution was adopted by the Association:—"That in all our writings and communications on religious subjects we use the term Lord's Day, instead of Sabbath, or Sunday; Elder, instead of Reverend, in addressing a minister, and Lord's Supper, instead of Sacrament, when speaking of the communion."

J. S. Bridges, J. H. Huffman and W. A. Graham were appointed Executive Committee,

HICKORY GROVE.

Hickory Grove applied, as a newly constituted church in Gaston county, with a membership of 50. Brunington reported these 50 as excluded members. On account of change of roads and fences on adjacent farms, Bruington was thought to be inaccessible, and that it would be better to move near some public highway. The location was selected, and at a church meeting, 50 members voted themselves letters of dismission to organize Hickory Grove. This left 26 members at Bruington. At the next meeting there, under the leadership of Brother George Fite, the church excluded these 50 members for granting themselves letters. The matter was referred by the Association to a committee, who reported Hickory Grove as a regularly organized church, and it was received. Sometime after this, Brother Fite called a meeting and with many others took letters and organized Fellowship (now Belmont) and dissolved the church. There were some ten or twelve members, nearly all females, who refused to receive the letters, or to move their membership, or to recognize the dissolution. Fellowship joined the York (S. C.) Association.

On Sunday at 11 o'clock Brother Ivey preached a sermon which I have never heard surpassed and which will never be forgotten by those who listened to him. Text; John

i, 16—"And of his fulness have all we received, and grace for grace." The discussion at this session caused the preachers and many of the members to examine what was said about contributing of substance to the support of the gospel and to compare it with the scriptures. It was said in the discussion that the trouble was that, with many of the preachers, the lessons taught were that religion consisted in being poor in this world's goods and being baptized. That was the sum and substance. That if it was not for the parable of Dives and Lazarus and the account of John's baptism of the Savior, it was doubtful if many of them would ever have preached, and that with many of our members, instead of baptism being the entry into the service of the Lord, it was regarded as the last act to be performed; that it was simply "be dipped and be done with it."

The subsequent history of the Association shows what fruit the seed sown in these discussions bore. The Executive Committee thought that those already members needed instruction as to their duties fully as much as those who had never been regenerated. It appointed R. H. Moody as Missionary and directed him to visit each church in the Association twice during the year, preach on the duty of worshipping God with contributions to support His cause, and at the close of the sermon, have the clerk of the church to call the roll and let each member have an opportunity to contribute by cash, or by pledge to be paid before the meeting of the Association. He to receive \$400 as salary provided he raised it. At some of the churches the congregations were small, and sometimes the preacher received little courtesy. At one church there were only eight or ten present. At the conclusion of the service, there was no invitation to dinner for the preacher. As a member was unhitching his horse near the Missionary, Brother Moody says to him; "Come, go home to dinner with me." He asked; "How far is it?" Answer; "About 35 miles." "That's a'most too far; you come, go home with me." "How far is it?" "It is about two and a

half miles." "I believe I will, as it is nearer than my house." Thus he secured entertainment for himself and horse. On one of the trips Brother Moody travelled afoot, as he needed his horses on the farm. On these trips the brethren would sometimes send him from one point to the next, but not always.

R. H. MOODY.

R. H. Moody is a noted chapter in the history of the Baptists in this section and elsewhere in Western North Carolina, and I hope will receive a much more elaborate notice than I can give him in this sketch. He is a native of Caldwell county. At the age of 33, he felt the call to the ministry and, having but a limited English education, he endeavored to prepare himself for his work. He borrowed money to pay his expenses at school and at the Southern Baptist Theological Seminary, then located at Greenville, S. C. He studied both Greek and Hebrew. He memorized much of the New Testament and the Psalms. His preaching was more on the order of proving, or illustrating, scripture by scripture, than any one I ever heard. His sermons, as far as composition was concerned, were of the highest order and he could follow, or precede those who were called our "biggest" men, without unfavorable comparison. His voice, however, was harsh, probably caused by so much outdoor preaching. When he returned from college to his home, he was confronted by the old brethren, with the old notion that baptism was the chief duty, or the end of duty, of the believer. He travelled a rough road with them, but maintained his ground and proved it by scripture, and when he left the State for Missouri (1888) no minister in his section surpassed him in influence or respect of the people. He was missionary of the Western N. C. State Convention, also, of the Catawba River Association for several years.

1874. Met with Smyrna,

Ezra Mull Chapel was received. Ezra Mull, by his will, had left a sum of money to build a Baptist church at the Mull Graveyard. This money had not been paid by the

executor, probably for want of knowledge as to who was the proper person to receive it. The Association, on investigation, referred the matter, in 1871, to the N. C. Baptist State Convention. The Convention appointed Elder G. J. Wilkie to attend to it. He collected the money and had the house built and organized a church here.

There was some opposition to the plan of the Executive Committee sending the missionary to the churches, and the following resolution was adopted:—"That the Executive Committee be authorized to direct the labors of our missionary during the next year, and that they be requested to see to it that the largest share of his time and labors, compatible with the securing of his salary, be given to destitute fields, and that, if it be possible to raise his salary without his visiting the churches, he be instructed to devote all his time to the destitute."

Some of the ministers favored making the missionary contributions a fund to be divided among the ministers of the Association for work done in destitute places, but this met with no favor, as it would enable those who collected nothing from their churches to reap the benefit of those who preached the pure missionary gospel.

Elder J. D. Hufham was again present and rejoiced to find the missionary's (R. H. Moody,) salary all paid, and that \$265 had already been pledged for next year.

REPORT OF EXECUTIVE COMMITTEE.

Seeing that for two years past the churches had contributed but little for Missions, and believing that raising the salary of the Missionary from the delegates was tending greatly to the detriment of the Association, and was calculated to destroy the very spirit of benevolence in the churches, your committee determined to send the Missionary to the churches during the past year to preach upon the duties of contributing to the support of the ministry and spread of the gospel, and to endeavor to revive the spirit of missions in our midst.

We were glad to obtain the services of one so capable of performing the duty, as our beloved R. H. Moody,

promising him \$400, provided he could raise the amount from the churches, he to have third Sabbath in each month to preach at Morganton under State Mission Board. This amount has been raised in pledges and 45 cents over, and \$335.05 has been paid. The Missionary feels confident all the pledges will be paid.

Believing that the work of the Missionary should be arranged as far as practicable at the session of the Association, your Committee directed him to visit each church and ascertain what amount could be raised in pledges for another year. Many churches have responded liberally, others promised but little and some nothing. Your Committee respectfully suggest that all churches, which refuse to contribute to Missions, be earnestly requested to withdraw from the Association, as they have no right to either a name, or place, among Missionary Baptists, and that churches withdraw fellowship from all covetous members, whom we understand to be those who refuse to contribute to the support of the ministry and missions as pledged to do in the Church Covenant and required the New Testament to do.

J. S. BRIDGES,	}	Committee.
W. A. GRAHAM,		
J. H. HUFFMAN,		

1875. The Association had been invited to meet with Providence.

The new house at Catawba had been completed. The Association convened in it. It is a handsome brick edifice, by far the handsomest country house of worship in our section. It was dedicated to the Master's service on Sabbath, Dr. T. H. Pritchard preaching the sermon. It was erected mainly by the liberality of Bro. J. S. Bridges, but the Cochranes and others gave liberally, and there were many contributions from those not members.

Elder R. H. Moody was moderator and Bro. J. S. Bridges clerk. Elder T. H. Pritchard, J. B. Boone and Prof. H. W. Reinhardt were among the visitors. Elder J. H.

McLure, member of Mt. Zion, died this year. Elder R. H. Moody was missionary.

MISSIONARY'S REPORT.

Having been employed three-fourths of my time as missionary, I have preached 130 sermons, visited 29 churches, supplied 3 out stations, baptized 8, administered the Lord's Supper 3 times, held 3 prayer meetings, visited 130 families, distributed 20 tracts and collected \$168 for missions.

R. H. MOODY.

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee respectfully report:—They regret that sickness in his family has prevented the Missionary from occupying the field all of the time. Hence, the amount raised is not as large as last year. The Committee think there is cause for congratulation and thankfulness at the aspect the interest in Missions seems to be taking in our midst; the clouds seem to be breaking and the darkness, to some extent, disappearing. Nearly all the churches seem to be taking some interest in the matter, and we earnestly hope the day is not far distant when this Association will take its stand among the foremost in all the interests of God's kingdom.

J. S. BRIDGES, J. H. HUFFMAN, W. A. GRAHAM.

1876. Met with Kids' Chapel. P. A. Whitener moderator, W. A. Graham clerk.

REPORT OF EXECUTIVE COMMITTEE.

“They have employed no missionary for the past year from the fact that they saw no probability of paying him for his services.” What a change from the report of last year!

Elder G. J. Wilkie was elected missionary by ballot of the Association, and, on motion, his salary was fixed at \$300.

The following resolution was adopted:—“That the Association will not hereafter receive delegates from churches which do not contribute to the support of Missions, and that the clerk of this Association be instructed to send a

copy of this resolution to the clerk of each church in this Association."

Bruington church requested the Association to appoint a presbytery to ordain a deacon. The following answer was returned:—"The Association has no scriptural authority to ordain deacons and recommend that the church call a presbytery from sister churches to do that work."

The following query was presented:—"Is it scriptural for a church to hold fellowship with any member who will make, buy, sell, trade, or traffic in spirituous liquors?"—J. F. WILSON.

We, your committee, answer; No; for the Word says; "Whatsoever is not of the faith is sin." Rom. xiv, 23. It is not of the faith to make, buy, sell, or traffic in spirituous liquors, therefore, it is sin. Again; "Abstain from all appearance of evil." I Thess. v, 22. There is in the liquor traffic the appearance of evil. It is the duty of churches to enter their solemn protest against evil and withdraw their fellowship from all who persist in the practice of sin.

R. H. MOODY,	} Committee.
N. W. RANKIN,	
W. GLAZEBROOK,	

Report adopted.

The Catawba church was organized this year. It joined the South Yadkin Association. By its formation, Providence became a weak church and has never recovered. Brother J. S. Bridges, who had been such an efficient worker and who had been clerk of the Association since 1870, went with the church, as did, also, Brother D. C. Cochrane, who was clerk of the Association in 1856-59-60, and a delegate to ten sessions of the Association and frequently a member of the executive committee.

1877. Met with North Catawba; R. H. Moody moderator, W. A. Graham clerk. Elder P. A. Whitener preached the introductory sermon; text, Eph. iii, 8. Elder J. B. Richardson, Corresponding Secretary N. C. Baptist State Convention, was present.

Salem church requested a division of the Association,

which was referred to a committee of five, who recommended:—

1st. That steps be taken to effect a division.

2nd. Suggested a "line" beginning at the Double Shoal on Catawba river and running to the Burns' Crossing on the railroad; thence, with the Burns road to the Laurel road; thence, a straight line to Pisgah church.

3rd. That the churches send to next Association their decision on the "line" suggested.

There was a balance of \$75.22 on the Missionary's salary, which was raised. Elder G. J. Wilkie was appointed Missionary, salary \$300.

An Auxiliary Committee of one from each church was authorized to assist the Executive Committee to raise funds for missionary purposes, the members to be appointed by the Moderator. This was quite an advance, and for several years there was not much trouble in raising the Missionary's salary.

The thanks of the Association were voted Brother Philip Warlick for his faithful service, and, at his request, on account of the infirmity of age, he was excused from further service on the Executive Committee.

1878. Met with Bottle's church, now known as Mt. Home. Providence II and Lowesville were received.

The committee on the division of the Association reported that, upon investigating the church letters, no definite conclusion could be arrived at respecting a division. The matter was then submitted to a vote of the delegates. It was resolved that the western division retain the original name, together with the constitution, rules of order, etc., and, also, churches on the line have a right to attach themselves to either Association. Division carried by a large majority.

On motion the churches of the eastern division were requested to send delegates to a meeting to be held with Kids' Chapel church, Lincoln county, on Friday before the fourth Sunday in November, 1878, for the purpose of organizing a new Association.

The membership of the Catawba River Association at this time was 1,823, exclusive of Long Creek—Hickory not reported.

There was great difficulty in the lower section of the Association in procuring a suitable Baptist minister to perform marriage or burial service, or to visit the sick. The preachers serving the churches lived from 20 to 60 miles from the church, generally came Saturday morning, and started on his return journey immediately after dinner on Sunday.

There was a desire on the part of many members to change this state of affairs. Hickory Grove, Kids' Chapel, Mt. Zion and Salem agreed to unite on a pastor and have him reside in their vicinity. Elder J. H. Boothe was called, who accepted. He lived at Kidsville, near Kids' Chapel. One advantage in having a pastor near was that he could be paid by those so desiring in provisions for family or horse. Elder Boothe had afternoon or night appointments as follows; Salem, at Lincolnton, at Kids' Chapel, at a school house near Fleming's Cross Roads in Catawba county, Hickory Grove, at Dallas, Mt. Zion, at Lowesville. Col. D. A. Lowe offered the Baptists an acre of ground at this place if they would build a church. Elder Boothe assisted by Elder D. W. Thomasson held a meeting here, resulting in 6 baptisms. and a church of 7 members was organized.

PHILIP WARLICK.

The following obituary of Brother Philip Warlick appears in the minutes:—"Brother Warlick was about 81 years of age. He died January 14th, 1878. He was a man of considerable business; a precious, good neighbor, kind and obliging to both friends and foes; persevering in business; firm in his principles; a benevolent husband and affectionate father. He has been a member of Union church since 1854 and a deacon of the same. As a christian, his character is unstained. Ever at his proper post in the church, given to hospitality, apt to teach, ever ready to lend his aid when called upon in the building up of his

church. He has left us to mourn his great loss, but we have no doubt our loss is his gain. We have comfortable evidence that he has entered into that rest that remains for the people of God."

Thus did the committee endeavor to commemorate the life of one whose life is an important chapter in Baptist history in this territory. Residing about midway of the Association, his hospitable home was called a "Baptist hotel," and it was customary for him to entertain from twelve to twenty delegates going to and returning from the Association, when held in the upper or lower sections. He seldom missed a session, and was always a valuable member in the work done. Modest and retiring, he made no noise as to his acts, but they went before and acquainted his Master with his faithfulness. No one in our bounds did more to sustain and advance Baptist doctrines.

Among the ministers who labored in our territory, although not members of churches within our bounds, were:—

JOSEPH C. GRAYSON.

Joseph C. Grayson was clerk and moderator of the Association for several years. His opportunities for education were limited. When called to preach, although married, he went to school to prepare himself for his work. He did not like anything like show in worship. Brother I. H. Laney, clerk and deacon in Lebanon and afterwards in Macedonia church, was a "singing master" of the old school, of considerable repute. At one of the Associations when Brother Grayson was to preach, Brother Laney directed the singing and had it according to the latest style, i. e., sit and sing the first verse, then rise and sing remainder, and repeat the last verse. At the conclusion of the hymn, Brother Grayson remarked: "The Bible says all things must be done decently and in order. If you are going to get up when you sing, do it at the first, and when you get done, for God's sake quit." He was one of the

strongest men who labored in the bounds of the Catawba River Association.

A. J. CANSLER.

A. J. Cansler labored in this Association from 1860 to 1867. He was a man of considerable gifts and great energy, a graduate of the University. His was a period of much doctrinal discussions with no attempts at elegance in diction or rhetorical figures. On one occasion, when preaching at Bumgarner's Cross Roads, on infant baptism, he exclaimed: "Oh, these Methodists, these Methodists! They are so green it is a wonder the cows have not eaten them up long ago, going about the country sprinkling babies and telling people it is the Bible." After the sermon, in conversation with a good Methodist Brother (Jones) he said to him: "Every time you will show me infant baptism in the Bible, I will show you Yankee Doodle printed in the book right under it." Jones says: "You know there is no Yankee Doodle in the Bible." He replied: "Neither is there infant baptism." He served Lebanon, Salem, Long Creek, Bruington, Sandy Plains and perhaps other churches. He removed to Arkansas in 1867, where he died in 1872. He labored in the Broad River, Catawba River and King's Mountain Associations. His diary shows that he baptized over three thousand persons.

ISAAC OXFORD.

Isaac Oxford was reared and lived in Caldwell county, but preached at Olivet, Union and other points in our bounds. He was a fine specimen of the mountain preacher. With limited educational advantages, he had a strong mind and much common sense. He was several times chosen as commissioner for his county. When ministers of higher literary attainments came into his section, he did not oppose them as some of his associates did, but bid them God speed and aided them in any way he could. I heard him once in a Sunday School talk urging the children to attend; that in his day there were none; that the boys spent Sunday fighting wasps and bumblebees. He was a man of unques-

tioned physical courage; was loyal to the Confederacy, though there were some in his section who were not, and he always obeyed the "call to arms." At the close of the War, some of those disloyal to the Confederacy, gathered themselves into a place called Fort Hamby, on the edge of Caldwell and Wilkes counties, in a large log house well situated for defense, and marauded the country, frequently shooting persons passing in range of the house. Several unsuccessful attempts were made to dislodge them. Afterwards, a party was assembled, who set fire to the house and the four inmates came out and surrendered. It was determined to execute them by shooting. When the stakes were driven and the men about to be tied, one of them asked somebody to pray with them. Brother Oxford consented, and, placing his gun against a tree and hanging his powder-horn on it, knelt down and prayed earnestly with them, and then arose and resumed his armament. He died a year or two ago, near ninety years of age. He made but little noise in the world, but his efforts did much to propagate the Baptist faith in this section.

ELDER MATTHEW KIRKSEY.

Elder Matthew Kirksey was a man of scarcely any learning. His congregation frequently attended more for the amusement than the benefit they anticipated. Col. Brevard was a man of large means and noted for the promptness with which he met his obligations. Brother Kirksey in his sermons would say:

"Every promise in the Bible is as sure to be fulfilled as Ephraim Brevard's note is to be paid;" "If God was to tell me to go through a brick wall, I would jump at it." As he was a man of no learning, the latter expression, which we so often hear with variations, may have been produced by him. He was a member of Mt. Ruhama.

WM. BANDY.

Wm. Bandy was a man of more learning than Matthew Kirksey. He had several difficulties with his church on the question of temperance, and was for a while excluded

on account of his views. He was respected as a man and a christian, and served as best he could, presenting the truth as held by the Baptists. He was a member of Mt. Ruhama.

SUMMARY.

In its early days, the Association assumed power to appoint the presbyteries that ordained ministers, and, in 1846, reprimanded New Bethany for calling one herself and not using that appointed by the Association.

In 1877, Bruington applied for a presbytery to ordain some deacons. The Association disclaimed authority to appoint a presbytery, and advised the church to call one from sister churches.

It was, also, assumed that ordained ministers were "ex officio" standing delegates to the Association. There was nothing in the Constitution on the subject. Sometimes there were several ministers members of one church, none of them serving as pastors and, perhaps, not desired by the church as delegates. This was contrary to Baptist principles, which allow a church itself to elect its representatives to all assemblies. They were ruled out in 1873, without amending the Constitution. Some of our brethren are slow to perceive how Baptist churches differ from other denominations in government. A church with three or four ministers as members, had undeserved weight in determining the policy of the Association. Ministers not desired by the church as delegates could not be prevented from acting.

The Broad River brethren were accustomed to speak of the brethren of the Catawba River of earlier times, as "Hard Shell, or Anti-Missionary." This is not proven by the records. In 1845, the Broad River rejected Long Creek's petition to establish Associational Missions. It is true preachers immediately volunteered their services and brethren, contributions for their support. In 1851, or '52, the Broad River Missionary Society was formed, but it was not until 1856 that the Association assumed the management of Associational Missions. In 1855, the Catawba River endorses R. H. Moody, the Missionary of the West-

ern N. C. Baptist Convention, in its bounds, and urges the churches to contribute liberally to his support. In 1835, when the objects of the N. C. State Convention were presented to the Association by Elder James Thomas, it did not reject them, but referred them to the churches to do as they thought best. This was ten years prior to Broad River's rejection of Long Creek's petition. In 1837, the Association advised "Silver Creek and all other churches destitute of preaching to call the minister they prefer and compensate him for his services." In 1839, "Compensation of Ministers" is again affirmed as duty of churches. In 1852, a resolution was adopted recommending to the churches to remunerate the ministers who preach to them in their union (protracted) meetings. Since 1855, the Catawba River has always contributed to support of and employed missionaries. From the above, we see that the Catawba River Association has always been professedly a missionary body. Like the churches of today the profession, or doctrine, has been correct; the practice has been at fault.

The bounds of the Catawba River Association, from Union II (Sandy Plains) to Smyrna, or Rocky Springs, was about 100 miles. embracing most of Gaston, Lincoln, Catawba, Caldwell and Burke counties. When the meeting was in the "upper or lower sections," it required from a week to ten days for brethren in either of these localities to go to and from and attend the Associations. As nearly all the Baptists were people who labored with their own hands, this was a considerable loss of time. Consideration convinced them that nothing was being accomplished which could not be in Associations of smaller bounds. The reduction of area in Associations had generally been accompanied by achievement of greater results in the Master's work. Many of the churches in the upper portion seemed to be badly tinctured with anti-mission sentiments. It is, also, a sad fact that most churches became indolent as they grew older. In the lower sections, most of the churches were of more recent organization and had the zeal usual with a new

convert. They deserved a separation, in a great measure, on these accounts.

From 1867 to 1872, there was a great ingathering to the Baptists from other denominations. Many of these new comers had united with the church without being regenerated. They thought that the mode of baptism was all in which the Baptists differed from other denominations. Becoming convinced that the Baptists were right on this question, they united with them without any examination as to qualification for baptism by regeneration, and were the same useless members they had been in their former connection, or perhaps a little more so, being satisfied on the only question which had troubled them.

While this is so, it is also true that the improvement of the Baptist preachers in intellectual ability, enabled them to present the Baptist doctrines more forcibly to intelligent minds, and the preachers, whose advantages were limited, were much aided by the sermons and writings of those more gifted in the work. Frequently, one of the most useful and consecrated members in other denominations learned the "way of the Lord more perfectly" and united with the Baptists, and have been among the most useful members of their churches.

Another matter, which worked injury, was the idea that every minister who came to us from another denomination, should be immediately ordained by us, and a lack of instruction of such by our ministers in the whole of the Baptist doctrine, putting him to preaching before he knew what he was to preach, did harm.

One thing that has caused objection to contributions for religious purposes among the Baptists, was that their fathers were, before the Revolutionary War, required to pay, in either money or part of crop, taxes for the expense of the church. When Hebron, Warlick's, Long Creek and Mt. Ruhama were organized, there were members who had done this, and who had been called to go to an election on Easter Monday, to choose the "vestrymen" for the "parish." Being opposed to union of church and state,

they have failed to do, when separated, what they objected to when they were united.

Besides the above "inherited" disinclination to contribute, there was a local one. The Baptists of eastern Lincoln and a large portion of Gaston, held membership in Salem and Bruington. Many of them were accustomed to attend the yearly "protracted," or "campmeeting" at the church and "draw rations," as it were, spiritually and attended no other service between times. They were called on for no contributions and volunteered none, as they did not know the Bible and Church Covenant required giving. Many of them could say "they had belonged to the church 25 years and it had not cost them 25 cents." The most important duty of the present ministry is to convince the members of Baptist churches that the same Bible which commanded believers baptism and immersion only as baptism, as plainly taught that these baptized believers were to worship God with their substance; to support the gospel at home and to carry it to sinners at home and abroad; that the Holy Spirit—God now on earth—has individually no more property than the Son of Man had when here, and that all that the Bible commands on this line, must be accomplished by the property of God's people. They knew they had been baptized into the name, or service, of God, the Father, and of God, the Son, but did not know the meaning of being baptized into the service of God, the Holy Spirit—they thought that was something the preacher said just to fill out.

The "fathers" in many instances had taught faith and baptism, but had "left undone" missions and the ministry. This is the lesson many of our people have yet to learn.

CIRCULAR LETTER.

THE CATAWBA ASSOCIATION TO HER CONSTITUENT CHURCHES:—Dear Brethren: In viewing the magnificent structure of the Spiritual Temple, "builded together for a habitation of God through the Spirit; the strong foundation on which it is erected; the precious material of which it is

composed; the protection guaranteed unto it, all combine to show some great and noble design; hence, it is our object in this short epistle to bring before your consideration "The Design of the Church Organization."

If there were no benefit resulting from such an organization, it would not have the sanction of divine appointment. Such is its nature that it is not only a benefit to the individual members thus associated, but a benefit to the world. The material of which it is composed denotes that it is formed for action. It is composed of such as are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i, 13; of "lively stones built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." It is soldiery, girded with the heavenly panoply, engaged in a spiritual warfare, as combatants, "wrestling not against flesh and blood, but spiritual wickedness in high places."

These with many other portions of scripture, show that a member of the church organization must possess suitable qualifications. It matters not how many may be pressed into service by human invention, and wear the regalia of Zion's battalion, only "the children of God will be the salt of the earth, the light of the world."

The Church in all ages has been a witnessing church. "Ye are my witnesses, saith the Lord." Jesus Christ is called "the faithful and true witness." For this purpose He came into the world, that He might "bear witness to the truth." All the works of God bear witness to His existence, from the smallest atom to the brightest seraph. All nature is vocal with her Maker's praise, yet she tells not how a sinner can be just with God. It is the high prerogative of the Church—"the ground and pillar of truth," to whom God has been pleased to reveal his mercy, through the meditation of his Son—to give evidence to a lost and ruined world of the power of regenerating grace. Coming up from the wilderness, leaning on the arm of her beloved, she gives a grand display of pardoning mercy that can nowhere else be found. Occupying this position, she is

Christ's witness. What an awful responsibility! How important she should testify the truth! The Church, to walk worthy of her vocation, should walk as "children of light." "Abstain from all appearance of evil."

It is highly important that a witness should give true testimony. Is it not a deplorable fact that many in the the Church visible, by their walk, become enemies to the Cross of Christ? Happy for the world, that there are a few faithful witnesses. But to bear witness to the truth is not the only great design of the Church organization. She is not to be the mere receptacle of truth. She is to diffuse it until His "way is known upon the earth, and His saving health among all nations." Truth, christianity, is diffusive in its very nature. Being so, it is adapted to every clime, to mankind in every condition in life. It, therefore, is adapted to the urgent necessity that exists for the "gospel to be preached in all the world, for a witness to all nations." When the poor demoniac of Gadara was healed, his love to the Savior induced him to wish to leave all and follow him; but, no, he must go home and tell how great things the Lord had done for him. He must begin to bear witness to the truth, and diffuse it at home, and throughout Decapolis. The spirit of Christ, and christianity, is a missionary spirit. But to convey the idea more fully, that one great design of the Church is to diffuse truth, read the "Great Commission," containing the authority by which we preach and baptize. It is as broad, and deep, and high as the Savior's dying love. "Go ye into all the world." Proclaim Salvation through the whole of Satan's dominion on earth. Wherever the human foot presses the soil, go; and, as ye go, preach a crucified, risen, ascended Savior, the sinner's last refuge, the world's only hope. The commission that authorizes us to preach, commands us to preach to every creature. The Apostles having a just conception of the "Design of the Church Organization," went into every country accessible, proclaiming salvation through Christ. But the Apostles are dead; centuries have passed by; king-

doms have risen, flourished, and fallen, yet the Church still rests securely on the Rock. The responsibilities that once rested on our predecessors, now rest on us, their children. We, in our turn, are to be witnesses for God—to diffuse the truth.

Dear brethren, we live in an eventful age, which greatly increases our responsibility. Each individual can and should do something. He that is engaged in spreading the gospel, either by preaching it himself, or supporting those who do, is engaged in a good work. He is a benefactor to his race, and will be found in the end not to have lived in vain by using his influence in accomplishing the design of the Church organization.

As Christians our labors should be brought to bear upon the immortal destiny of our race. What but the gospel can effect that change on man's heart which makes him meet for heaven?

Our predecessors, feeling the responsibility resting on them, founded organizations in the Church for the diffusion of truth. These, as a rich legacy, are bequeathed unto us, their children. The great design of these organizations is, to unite the strength of the Church, that with combined effort, she may attack the citadels of the Prince of Darkness. "In union there is strength." Permit us, therefore, to call your attention to our missionary organizations, home and foreign. In view of the great destitution that exists within the bounds of our Association, who will dare say, "I am opposed to Home Missions." Are there not many within our bounds who never heard a Baptist preach? But there are some who say they like the missionary enterprise, but dislike the present system. Do such persons think to shelter their slothfulness under such a shallow pretense? If they are opposed to the plan now in operation, let them suggest a better. We are ready to adopt it.

Our present Missionary system seems to meet the approbation of the Great Head of the Church. He has signally blessed us. It is a fact worthy of record, that those

churches, associations, and individuals, who have done most for the diffusion of truth, have been more abundantly blessed. As Aaron's rod was distinguished from the others by budding, so such associations, churches and individuals are distinguished by their progressive, healthy, spiritual condition. They are occupying their talents till their Lord doth come, and thereby accomplishing the great design of their spiritual existence. The blessings of heaven resting on such pious endeavors, should stimulate us to action. Look abroad. Ethiopia is stretching forth her hands to God; the heathen are growing ripe for the gospel harvest. The East is in commotion. The idols of China are being cast to the moles and the bats. A door unrivalled is now opening in that benighted land for missionary labor. Hitherto secluded Japan is ready to grant us admission among her idolatrous thousands. The sable sons of Africa are crying for the bread of life, welcoming the missionary to their sunny shores and learning to lisp the name of Jesus. When, O, when, shall the hills of Zion echo with the sounds; "The kingdoms of this world, are become the kingdoms of our Lord and His Christ!"

Finally, brethren, could we keep constantly in view the design of our organization, the responsibility resting on us, we should not be so often characterized by coldness and inactivity in our Master's cause. Let us be guarded against an anti-Nomian or anti-missionary spirit. Such is not the spirit of the gospel. We may excuse our indolence and inactivity by taking shelter under the eternal purpose of God, saying; "In his own good time He will do it." But such acts do not glorify God, nor diffuse truth, which is the great design of our existence. God's eternal purpose shall be accomplished, but that will afford no protection to our negligence in discharge of duty.

Is there a private member among us who does not feel solemn in view of the great responsibilities that the name of Christian imposes on him? Is there a minister who does not tremble with anxiety as he reads the last words of his ascending Lord and Master; "Go ye into all the world?"

May the Lord impress on each of us, a due sense of the responsibility resting on us, and enable us to discharge our duty faithfully. Amen. R. B. JONES.

CIRCULAR LETTER.

The Catawba River Association to them that have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ:—

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord:—

From the interest with which our circulars have hitherto been received and read, we again venture to address you with another on the subject of Communion.

We, as a denomination, by all Pedo Baptists are vehemently accused of the crime of close communion, viz: of not communing with, nor admitting Pedo Baptists to commune with us. They say we are “narrow-contracted, and tacitly accuse all denominations, but ourselves, as anti-christian.” And some of our own denominations are not well satisfied on this subject. To answer these objections and present this long agitated subject in its true light, will be the object of this short epistle:

We, in the first place, invite your attention to I Cor. xi 29:—“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”

The question now arises, what would render one of the sons or daughters of Adam worthy or unworthy? It has by some been argued that the atonement made by Jesus Christ done away original sin, and that mankind are all born sinless. This we deny. “Behold I was shapen in iniquity and in sin did my mother conceive me.”—Psalm li 5; and in the 7th verse of the same Psalm:—“Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.” This truth is plain and to the point that we must be purged and washed before we can be white and clean. “Verily, verily I say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of God.” This birth of the water and spirit is

not a birth of the flesh, nor of the will of man, but a birth of the spirit and of the power of God. Persons having undergone this spiritual purgation, this cleansing ablution and born again, are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. These have a fair and undisputable right to all the privileges and immunities of the spiritual state, and are entitled to the nearer and higher honor and privilege of sons and daughters, and are heirs of God and joint heirs with Jesus Christ. And as dutiful children are bound to walk in all his ordinances, submitting to all his statutes, and obey all his commands. They have a right and it is their bounden duty to demand and receive the ordinance of baptism and thus fulfil all righteousness.

The question naturally arises; What is baptism? We say; 1st, It is an outer sign of an inward and spiritual grace; 2nd, It is the answer of a good conscience; 3rd, It is the initiatory ordinance into the visible church. To constitute a valid baptism there are three prerequisites:—First, a proper subject; second, a qualified administrator; third, the scriptural mode.

First, A proper subject: One that believes with all his heart that Jesus Christ is the Son of God, has repented, and by faith is united to Christ Jesus. (Acts viii chapter last clause of the 36th verse.) “What doth hinder me to be baptized?” 37th verse. And Philip said, “If thou believest with all thy heart, thou mayest.” And he answered, “I do believe that Jesus Christ is the Son of God.” To show that they must repent, read Luke xiii 3. “I tell you nay; but except ye repent, ye shall all likewise perish.” That they must have faith, read Heb. xi 6, “but without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.” We have now described a proper candidate for baptism.

Now, for the administrator: He must be one called of God, as was Aaron. (Heb. v, 4.) He must be baptized by a proper administrator, in a scriptural mode, and have

faith in the mode he practices, "for whatsoever is not of faith is sin," Romans xiv, last clause 23rd verse. For the mode, we refer you to the Circular appended to our minutes of 1850.

You may ask who baptized the Savior when he set his disciples the example, and showed his people the mode in Jordan?

Answer.—John, the Baptist. (See Matt. iii, 13-17; Mark i, 9-11; Luke iii, 21-22.)

Question.—Who baptized John?

Answer:—He was sent by God himself in the spirit and power of Elijah: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers lest I come and smite the earth with a curse," Malachi iv 5-6. This prophecy of Malachi, though written 397 years before the commencement of the christian era, was fulfilled in the coming of John the Baptist, which we now proceed to prove. Read Matthew xi, 2-14.

Query.—Do the Pedo Baptists permit unbaptized persons to approach the Lord's table and partake of the Eucharist?

None, we presume, will pretend to say they do. Oh, sirs, you hold close communion too. Do you, with all your boasted charity, ever invite the Quakers to commune with you? No. Why? Because they are not baptized at all. Do you Pedo Baptists make their not being baptized a bar to their communing with you? To be consistent we are compelled not to commune with unbaptized persons. There you are right friends. But before you call us contracted, any more, cast the beam out of your own eye that you may see clearly to cast the mote out of your brother's eye.

"But you will not commune with our members who are baptized in your own mode." Do your administrators have faith in immersion? Were they ever immersed themselves? If not we conscientiously, with the Old and New Testament in our hands and the practice of the Apostles

before our eyes, view what you call baptism as invalid, as if you have never received anything called baptism.

If ever we agree to open communion with all professors of christianity, we at once break through all the rules of consistency; the customs of the whole christian world, and admit that any thing and every thing is baptism, with this text staring us in the face:—"One Lord, one faith, one baptism," Ephes. iv, 5. This the Baptists cannot, will not do. When you ask them to sanction sprinkling, or pouring, for christian baptism, every true Baptist will be found at his post, and from it he will not move, whatever the consequences may be. He would consider himself a traitor to God and man to forsake his post of duty. The truth he will stand up to, whatever it may cost him, nor will he sell it, if for it he could obtain the smiles of the whole Pedo Baptist world.

We now come to make a few remarks with regard to our accusers on this subject, and show who of accused or accusers, are the most contracted, the closest communionists and most inconsistent.

We will call your attention to an extract from the records of a Presbyterian Synod, as published by its order in the Union Evangel and Presbyterian Advocate, 1820, vol. 2 pp96-99; to the question, "Is it proper there should be intercommunion between Presbyterians and those denominations who hold Armenian sentiments?" the following answer is given to this report:—"That after giving it all the attention which the importance of the subject demands, they are of the opinion that for Presbyterians to hold communion in sealing ordinances with those who deny the doctrines of grace through the blood of Christ, &c., is highly prejudicial to the truth as it is in Jesus. Nor can such intercommunion answer any valuable purpose to those who practice it, as two cannot walk together except they be agreed." Every one who is in the smallest degree acquainted with church history, perceives who this report is aimed at.

Another report of a committee on a former resolution of

a Presbyterian Synod, and which was adopted, goes even farther than this, and is as follows:—"The committee are of opinion that for Presbyterians to hold communion in sealing ordinances with those who belong to churches holding doctrines contrary to our standards, is incompatible with the purity and peace of the church and highly prejudicial to the truth as it is in Jesus. Nor can such communions answer any valuable purpose." Will Presbyterians with these avowed principles and hundreds of others of a like nature, that might be adverted to, charge upon the Baptists the crime of close communion? If you do, we say, "physician heal thyself."

The Protestant Episcopal Church, by its peculiar views, render it close communion. They contend for apostolic succession as essential to the gospel ministry; will not recognize men who are out of that line as ministers of the gospel, and, therefore, duly qualified to administer the ordinance of the church. With these views, which the whole P. E. Church entertain, no intelligent member or minister of that communion will any more receive the ordinances from the hands of Presbyterian, Methodist or Baptist ministers than they would from the hands of a layman. But though they may not deem it consistent to come to the Presbyterian or Methodist communion table, yet they will condescend to allow them to come to theirs after the elements have been consecrated by the hands of one of the regular descendants in the line from St. Peter. And yet, by this great condescension, they exhibit their inconsistency by departing from their own laws, as will appear by reference to the "Book of Common Prayer under Confirmation." It reads thus:—"And there shall none be admitted to the Holy Communion until such times as he be confirmed, or be ready, or be desirous to be confirmed." Of course they cannot admit, according to this law, any but Roman Catholics, and such as have confirmation like themselves. As for Presbyterians, Congregationalists, Methodists and Baptists, should they desire such a privilege, they must all stand aside; because none of

these denominations either desire, practice or believe in confirmation. With close communion laws, we ask how can the P. E. Church be open communionists. They cannot be open communionists with these laws and their refusal to reciprocate the courtesy of other denominations by sitting down with them at their table and thereby recognizing them as churches of Christ and their pastors as his accredited and authorized ministers.

Will Episcopalians with these facts staring them in the face cry out against the Baptists; "Close communion?" If you do, we say; "Cast first the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye." We have shown fairly that though the Episcopalians will break their own rules to allow persons, who neither practice nor believe in confirmation to come to the Lord's table with them, yet they will not reciprocate by receiving the elements from what they deem unconsecrated hands.

The Methodist Episcopal Church does not deem it wrong to go and eat and drink with them, though they never return the courtesy. But we shall show that whatever Methodists may do with regard to that of sitting down at their table, according to their Discipline, they are far from being open communionists with regard to the admission of other churches to their own table. On page 77 of their Book of Discipline, section 13, it is asked: "Query:—Are there any directions to be given concerning the Lord's Supper." In articles II and III of that section, we have the following answers: "Let no person that is not a member of our church be admitted to the Communion without examination and some token given by an Elder or Deacon. No person shall be admitted to the Lord's Supper among us, who is guilty of a practice for which we would exclude a member from our church." Now here are two restrictions laid upon members of other churches:—First, they cannot be admitted without an examination and a token given by an Elder or a Deacon; second, they cannot be admitted if they are guilty of any practice which would

exclude a member from the Methodist Episcopal Church.

It is, at the most casual glance, seen that the two restrictions cut off a multitude, if not all, in good and regular standing in other churches. Let us examine them. With regard to the first, the question naturally arises, what is this token, which is to be given from an elder or deacon. Answer: Dr. Bangs says it is a ticket or certificate, which is doubtless correct. With this explanation a person desiring to commune applies to an elder or deacon for a note, or ticket, of admission upon which, he opens his, Discipline and reads from page 94, section 6: "Question:—Should we insist on the rules concerning dress? Answer: By all means. This is no time to give encouragement to superfluity of apparel." And, in the fourth article, he reads:—"Give no tickets to any that wear high heads, enormous bounets, ruffles or rings." He says:—"Madam, I cannot admit you; you are not plain enough in your dress. You wear rings, ruffles, &c., and my Discipline will not permit me to give tickets to such." "But," says the applicant, "I am a member of the Presbyterian Church in good and regular standing and I thought you were open communionists." "Well," says the elder, "we are, but we can't admit you because our Discipline forbids it."

Suppose a minister of another church, appareled with all the plainness of a Quaker, applies to an elder for a ticket to the Lord's Supper. The elder looks at him and says: "You are very plain in your dress, and as far as your appearance is concerned, I can give you a ticket; but I must examine you as to your practice." He then takes the book of Discipline, reads page 68, section 19; "Question 3, What shall be done with preachers who hold and disseminate publicly or privately, doctrines which are contrary to our articles of religion? Answer, Let the same process be observed as in gross immorality." "Now," says the elder, "I would enquire are you with us in doctrine?" "No sir," says the applicant. "I believe in the doctrine of personal and eternal predestination as set forth in the Presbyterian Confession of Faith, pp15-19, and I preach

it whenever I deem it proper so to do." "Then," says the elder, "I cannot admit you to the table of the Lord, as you must perceive from the Discipline which I have just read." "But then," responds the applicant, "that applies to your ministers and not to us." "I admit that it does," rejoins the elder, "but think you that we ought to admit a person to the table who is guilty of what would exclude a minister from the church? Besides, the Discipline says in another place that no person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." "May I not further inquire," says the applicant, "whether this last rule does not apply to members and not to ministers?" "I think not," replies the elder, "but if it should, we have another rule very similar to it, which particularly applies to members. It is on page 95, section 7, article 3; 'If any member of our church shall be clearly convicted of endeavoring to sow dissensions in any of our societies by inveighing against either our doctrines or disciplines, such person so offending shall first be reprov'd by the senior minister, or preacher of his circuit, and if he persist in such pernicious practices, he shall be expelled from the church.' Now, if you will promise that you will not inveigh either against our doctrines or Discipline, I can admit you and give you the token, otherwise, I cannot." "Why, I thought you were open communionists, but I find I am mistaken," replies the applicant. "O, yes," says the elder, "we are open communionists. Our greatest objection to the Baptists is, that they will hang on to close communion." "Well," says the applicant, "upon my word, all the difference I perceive between you and the Baptists is, you profess to open communion and are in your Discipline close communionists; whilst the Baptists make their practice agree with their profession. From what I can learn from your Discipline, I find that the terms of communion, with you, are simply these:—We must believe, preach and dress just like Methodists. If I mistake not, this is going a little ahead of the Baptists. For, Baptists

will allow their members and ministers to differ on theological points, and yet not refuse to fellowship them at the Lord's table." Permit us then, our dear friend, to suggest that instead of crying out against the Baptists for their close communion, boasting at the same time of your open communion, to lay your hand upon your mouth until you alter your Discipline, striking out the restrictions which render your church more restricted in her communion than even that church which Pedo Baptists all agree to censure, and, if possible, to pull down.

And now, in conclusion, dear brethren, we as a denomination, are at this time very unpopular; but the scriptures are on our side. If God be for us, who can be against us? Be zealous to maintain good works; be wise as serpents and harmless as doves; be perfect; be of one mind; live in peace, and the God of Peace will be a pillar of fire by night and of shade by day; and leave not an hoof behind, but land them all safely in the Heavenly Canaan above.

THOMAS CARLTON. [1851.]

PORTION OF CIRCULAR LETTER, 1856.

But, say those opposed to Missions, the missionaries must be paid. Pray, my dear brother, does not the word of inspiration say so too? You cannot deny it. Hear Paul:—"Who goeth a warfare at his own charges; who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock, for it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen, or sayeth He it for our sakes; for our sakes no doubt this is written, that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope," I Cor. ix, 7, 9, 10. But why need we quote scripture? The Old and New Testaments are both so full of plain texts that those who preach the gospel shall live of the gospel, that to select them all would be a task not much less than to write out one-fourth of the New Testament. May we all seek the truth, find and understand the same. May God in His infinite

goodness and mercy pour the oil of consolation on the troubled waters of strife. May we all keep the unity of the Spirit in the bonds of peace, not devouring one another. May bickerings, backbitings and vain-glory cease. May we not think too little of our brethren and too much of ourselves, but all strive to know the place in our Master's vineyard we ought to occupy, and then go unitedly, prayerfully and resolutely to our posts, resolving to maintain the truth, or bleach the ground with our bones. So, that when our Master comes, we may receive the plaudit of "well done good and faithful servant, enter into the joy of the Lord;" and may we leave the world singing hallelujah to the great Head of the Church, is our prayer, for the Redeemer's sake. Amen.

THOMAS CARLTON.

CIRCULAR LETTER, 1860.

DEAR BRETHREN:—As the writer of this humble epistle was appointed at the last session of this Association to choose a subject on which to write the Circular Letter, he knows of no better subject or one of more importance to the Baptist denomination than "Fellowship." We therefore, address you from Acts ii, 42:—"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The word fellowship comes from the word fellow, that signifies a companion and equal, a company-partnership. The inspired historian goes on to explain the nature and effect of this fellowship:—"And they continuing daily with one accord in the temple, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people;" and, "the Lord added to the church daily such as should be saved." This, no doubt, is the church of Jesus Christ, which he came to set up in the world; and its discipleship, and fellowship, and membership are the same through all times. However its membership may increase, it is still the same church; but we are told by many professors that this church has increased and branched out into so

many branches that everybody has a right to its membership; some of the Baptists, too, are dipping their pencil in this black dye. Baptists, think of this! This everybody membership is doing the cause of God more harm than anything else in the world. But to return to our subject This fellowship arises from the very nature of the church to which it belongs. Some think it is more correct to say kingdom than church. However this may be, we discuss the attributes as the same. This church, or kingdom, began to be set up under the preaching of John the Baptist, and all his preaching contained the very elements of fellowship.

Matthew says, "in those days came John the Baptist, preaching in the wilderness of Judea and saying, repent ye, for the kingdom of heaven is at hand." We see the policy of this great man of God in opening his heavenly mission. He at once cuts off all pleas that might come from Jew or Gentile, without repentance, a change of heart and life. We see this ably discussed and defended in Matt. iii, 1-12. The great object in view was to establish one church, or kingdom, that should stand forever. At an early day Jesus joined this church and became its great Teacher and Leader. To get a full account of this great transaction, read Matt. iii, 12-17. Jesus began his heavenly ministry in the manner and style of John the Baptist. "From that time Jesus began to preach and to say the kingdom of heaven is at hand," Matt. iv, 17. We see at once the importance of repentance, as it prepares the heart to receive all the blessings of the kingdom. This is the principle upon which the fellowship of the church is enjoyed and carried out. Jesus not only preached this doctrine Himself, but taught His disciples to preach it wherever they went, and with that taught that there is but one true church. Jesus preached this in all his parables. What can be plainer than the parable of the sheep, John x, or of the true vine, John xv.

Furthermore He taught His disciples plainly, a short time before he left them, that this is the case, and as such

tells them everything they needed to comfort their hearts. He promises them the Comforter. (See John xiv, 16-17; xv, 26; xvi, 7.) Moreover, He says for them, "that they might be kept from the evils that are in the world, and be sanctified through the truth, and all be one in Him as He was in the Father and the Father in Him, that they also may be one in us," John xvii, 21.

This is the fellowship of the true disciples, and nothing else will do. We have before us now the most important part of the church's history. In about the space of 50 days, the greatest events took place that ever did or ever will. Some of these events will now pass under our notice. * * * Dear brethren, we refer you to the whole of the first chapter of Acts for a full account of this great subject. * * * Peter begins his sermon at verse 14 and ends at verse 36 of the second chapter of Acts. As the people did not understand the wonderful influence of the Holy Spirit, they were amazed and some said one thing and some another. Peter quoted the second chapter of Joel to show that the prophets had spoken of that very thing long before. Peter then directs their attention to the great object in view, namely; to witness the resurrection and ascension of Jesus, and that He was pouring out upon them the Holy Ghost; that he was the Messiah, a man known to be approved of God by his miracles and wondrous signs; that he was not crucified without the determined counsel and foreknowledge of God. While Peter was preaching, the Holy Spirit was carrying the work with power to the hard hearts of his hearers. Many of them became so concerned and alarmed that they said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" We see at once the situation these men were in with regard to their guilt before God, for the answer and directions remain through all time to guide them in the right way.

If the Apostles were commanded or had any right to open the doors of the church as wide as the world, now was the time to invite everybody in. The twelve Apostles and

the church, together with thousands of people deeply affected, were all there filled with the Holy Ghost. Why then did not the preacher cry aloud and say; "Come every one of you; you ought all to join the church?" We hear no such trash from Peter, but he told them to repent and be baptized in the name of the Lord Jesus for the remission of sins, and that they should receive the gift of the Holy Ghost. Then they gladly received the word, and there were added to the church three thousand souls, who were baptized into the fellowship of the church.

Now, we are to enquire in what did this fellowship consist. We here consider two things:—First, fellowship with God; second, fellowship with one another.

First, fellowship with God. St. Paul says, "As many as are led by the Spirit of God, they are the sons of God," Rom. viii, 14. "Ye are the children of God by faith in Jesus Christ," Gal. iii, 24. "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ," Rom. v, 1. And having peace with God we have fellowship with him; and upon the same principle that we have fellowship with God we have fellowship with one another, because we are fellow-believers; that is; all christians have the same kind of faith, "one Lord, one faith, one baptism," (Eph. iv, 5.) Read the whole connection and you will find that it is all ONE faith, till we come in the unity of faith and of the knowledge of the Son of God to be a perfect man, according to the measure of the stature of the fulness of Christ Jesus. So they are all brethren of the same household, learners under one great master; all taught by the same word and Spirit.

Second, again, they are the fellow-servants under one great Lord. They belong to him and are joyfully willing to serve him. They are fellow laborers too.

We would wish to say much here, but our letter is too long. One great part of the church's labor is to send the gospel into all the world. Let the Baptists ask themselves if, as fellow-laborers together with Christ, they have not a bad way of showing it, while many of

them are opposing every measure that is taken to send the gospel.

Another great part of the fellowship of true disciples, consists in their being fellow-sufferers. We first see them as a little band of one hundred and twenty united in prayer and supplication of one heart and one soul. Soon after this we find an addition of three thousand in possession of the same spirit, for they sold their goods and parted with them to all men as every man had need. Shortly after this many that heard the word believed, and the number of the men was about 5,000. (See Acts iv, 4.) The multitude that believed were all of one heart and soul, neither did they claim aught as their own, but held all things in common. From previous intimations of our Lord, the disciples knew that an awful storm of persecution was coming upon them, which would continue for many ages. They, therefore, thought that all should fare alike.

* * * * *

We have thus in our poor feeble manner, set before you, dear brethren, some of the things in which fellowship consists. Let us, in conclusion, ask whether we have true fellowship with God or not? The blessed Jesus tells us in few words who it is that have fellowship with God. "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him, and this is life eternal that they may know Thee the only true God and Jesus Christ whom Thou has sent," John xvii, 2, 3. We see here plainly who it is that have fellowship—those who belong to Jesus, and are taught by Him in regard to fellowship in the church, when enjoyed upon the pure principle of the Gospel. It ensures a full exercise of all the graces of the Holy Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, (Gal. v, 22-23.)

By way of conclusion, we refer you to a few words of the beloved disciple. He says; "That which we have seen and heard declare we unto you that ye also may

have fellowship with us, and truly our fellowship is with the Father and with His son, Jesus Christ."

ALEXANDER ABERNETHY.

CHAPTER IV.

South Fork Association.

INTRODUCTION.

At the Session of 1890, I was elected Associational Historian. In 1893, I had prepared the history of the South Fork —1878-93, I was quite ill nearly four months. During this time the manuscript was destroyed. I then prepared the history prior to the South Fork. In 1894, this, with valuable papers, (among them the Church Book of Mt. Ruhama, from 1816-1880; Organization of Thessalonica and its early years; the ordination of R. B. Jones, and other papers connected with him,) was burned in my house. I have again done the work and now send it forth.

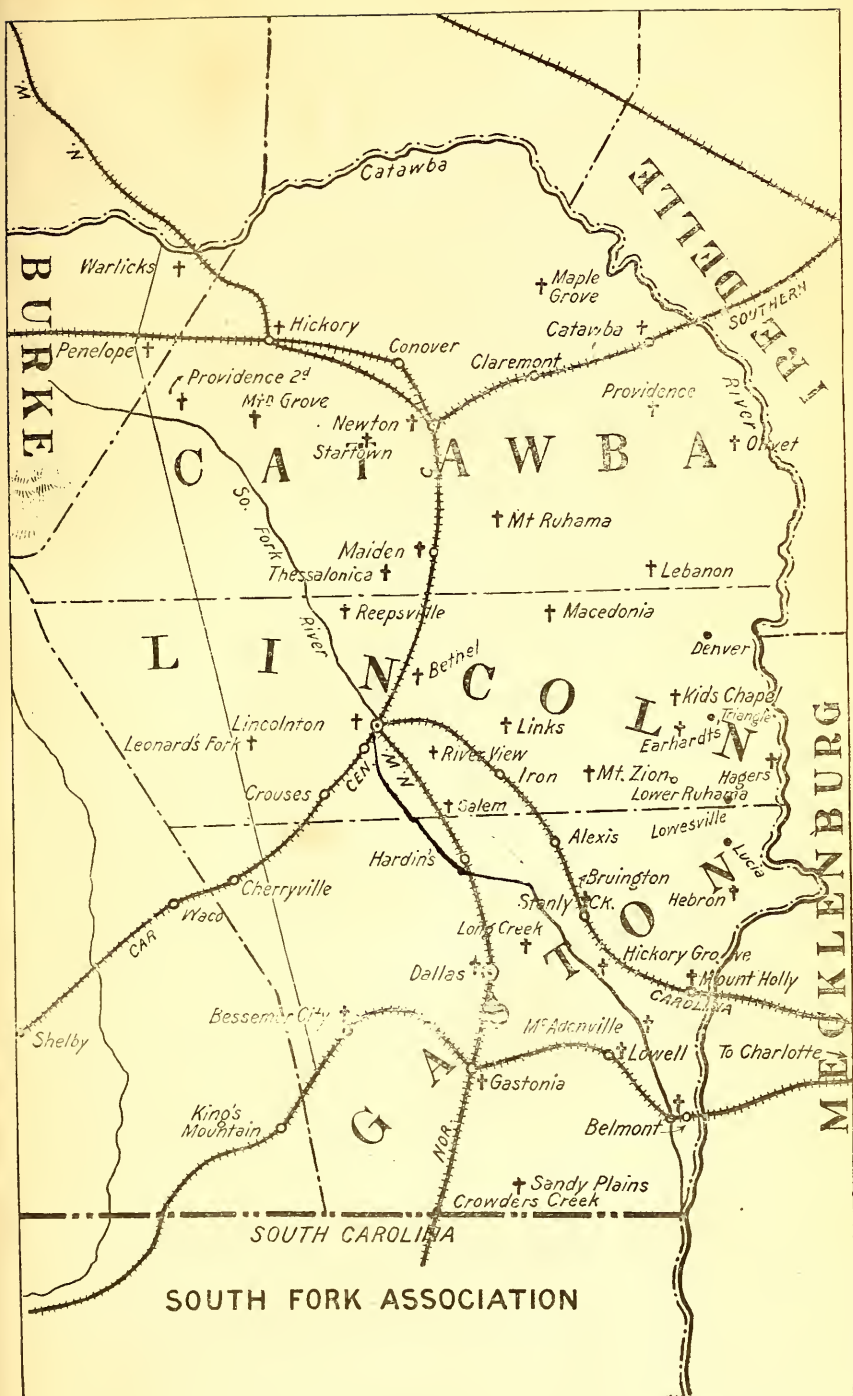
As an introductory to South Fork, let us review the proceedings of Associations in earlier years.

After organization, correspondents present from other Associations, were recognized. These brought a letter from their Association and some copies of their minutes. There not being copies enough for each delegate a committee was appointed to distribute them. Each Association elected Associations with which it corresponded.

Then a Committee of Arrangement was appointed, consisting of the Moderator, Clerk and one or two other brethren. This Committee appointed all committees and arranged the programme of the work of the session, frequently naming subject and time of discussion.

This has given way to the "Order of Business," provided, in the "Rules of Order," but some Associations still continue the "Committee of Arrangements."

On the second day, the first thing was the report of the "Committee of Arrangement;" then, queries sent down by



the churches, were discussed and answers sent up to the church presenting the query; the Circular Letter was read, discussed and disposed of; any new matter brought before the Association; correspondents to respective Associations and writers of the letters and of the Circular Letter for the next year were appointed.

There was preaching in the morning, and afternoon sessions each day.

The session of the Association was, to some extent, a tournament of the preachers, each doing his best. At the close, and on the journey home, the delegates discussed who was the biggest preacher at the Association.

The last Circular Letter was printed in 1872.

Committees to report on different subjects were introduced, frequently to report a year subsequent. Afterwards the discussions of these reports occupied nearly all the time of the Association.

Although the letter had been discarded, the appointment of correspondents was continued until the first year of the South Fork, 1879. What were formerly correspondents are now included in "visitors," the invitation being to "any correspondents or visitors present."

About this time the custom of having two preachers for almost every service, one to preach, the other to "close" began to disappear. The first would preach a sermon from one to two hours in length; then, the one who was to "close" would continue on the same, or some other text, for equally as long. These long services encouraged, if they did not originate, leaving the house during the service, as one could go out, get a drink of water, feed his horse or eat his dinner, and then return in time to hear an hour or more of the preaching. The boys and girls frequently went out to show themselves or their clothes. Thus, what in town would have been considered rudeness, was a "matter of course" in many country sections. It has almost ceased now, in all sections; leaving the house

during services being considered an evidence of the "bad raising" of the child.

The organization was in the epoch of the changing from the unlearned Baptist preacher to those of more education. It was a trying time with the old brethren, who for twenty five or more years had been the leaders of the community, to see them turning from them to others. Some resented and said if the Baptists were going to preach education and money, they were done; others, saw the cause would be advanced and gladly followed where they had led; were willing, if necessary, "to be nothing" for Christ. Of the young some played the demagogue and tried to combine the ignorant to promote ignorance; while others in endeavoring to lead, were careful in no way to hurt the feelings of the old brethren. This friction has now all passed away, and the Baptists still maintain that a call by the Holy Spirit, and proven by a Godly walk and conversation and governed by a desire to learn and preach the Bible, is the most important qualification for a minister—much more important than the amount of learning possessed. That thousands are still brought to Christ by the efforts of the ministers of limited educational qualification, convinces the Baptists that an educational qualification will not do as a deciding test for the ministry.

While this is true, and God needs not a man's learning, neither does He need his ignorance, if there had been no advance in the education of the ministers, the Baptists could not have done the work they have in the past quarter of a century—the people would have gotten away from them. The majority of the Baptist ministers have been unlearned, yet there have ever been some learned men in our territory. Hosea Holcombe, Humphrey Posey, Wm. and Thos. Curtis, were a great aid to the unlearned brethren, as now, with Dr. Gwaltney, they could from a conversation, or a speech, in a Union Meeting or Association, understand some passage of scripture which was troubling them. If all our ministers in the past had been highly educated, they would have been above the people

and the Baptists could not have done the work they have. When Kid's Chapel joined the Catawba River Association in 1872, it was said there were only two college graduates in its ranks, Elder E. A. Poe and myself.

ORGANIZATION OF THE SOUTH FORK ASSOCIATION.

Friday, November 22nd, 1878, delegates from the following named churches assembled at Kid's Chapel, Kidsville, N. C., at 11 o'clock, AM, and Elder Geo. J. Wilkie preached from Titus ii, 11-14. After recess, Brother W. A. Graham was requested to take the chair, and Brother S. L. Bolinger to act as clerk. Delegates were enrolled, viz—

BRUINGTON; R. G. Flowers, I. C. Sanders; 20 members.

HICKORY GROVE; H. Padgett, W. H. Cherry, I. R. Stone, C. H. Abernethy; 95 members.

KID'S CHAPEL; Elder J. H. Boothe, Brethren W. A. Graham, J. C. Barnett, C. G. Tucker, J. M. Kids, J. D. Ballard; 121 members.

LOWESVILLE; W. C. Withers; 7 members.

MACEDONIA; I. H. Laney, Alexander Goodson, J. Burke, W. A. Keener; 51 members.

MT. RUHAMA; L. S. Caldwell, M. S. Clark, L. J. Caldwell; 116 members.

MT. ZION; Elder T. W. Upton, D. F. Abernethy, B. Stroup, J. Morrison, J. Black, W. J. Caldwell; 162 members.

MULL'S CHAPEL; Elder W. F. Hull; 13 members.

PROVIDENCE; Elder Geo. J. Wilkie, B. Fish, S. L. Bolinger, J. T. Hamilton; 75 members.

SALEM; G. I. Paysour, A. Robinson; 49 members.

Total members, 709.

W. A. Graham was elected Moderator, and Elder J. H. Boothe, Clerk.

The following were appointed a committee to draft a Constitution and Rules of Order:—H. Padgett, I. W. Laney, L. S. Caldwell, Elder W. F. Hull, G. I. Paysour, R. G. Flowers, J. M. Kids, B. Fish, and D. F. Abernethy.

The following visitors were present:—Elder Theo. Whitfield, South Yadkin; D. W. Thomasson, York, S. C.; J. T.

Shell, Caldwell, and Brother S. A. Whitener, Catawba River Associations.

SATURDAY, NOVEMBER 23RD, 1878.

At nine o'clock the Association was called to order; religious exercises by Elder Boothe.

The report of the Committee on Constitution and Rules of Order was received and unanimously adopted.

CONSTITUTION.

1. This Association shall be known as the South Fork Association.

2. Its object shall be to educate men called of God to the ministry and approved by the churches to which they belong; to support the gospel in destitute sections within our bounds; to assist Baptist churches in the erection of suitable houses of worship; to encourage the study of the Bible in the Sabbath Schools, and to cooperate with N. C. Baptist State Convention in all its departments of labor.

3. It shall be composed of delegates annually appointed by the respective churches; each church to be entitled to two delegates and one additional delegate for every twenty-five members in excess of fifty.

4. Its officers shall be a Moderator and Clerk, who shall be elected annually by ballot, the Clerk to be ex-officio Treasurer.

5. There shall be an Executive Committee of five persons, annually appointed by the Moderator, who shall have supervision of all business pertaining to the work of the Association.

6. This Constitution may be amended by a vote of two-thirds of the members of the Association.

7. This Association shall meet annually on Thursday before the third Sunday in September.

RULES OF ORDER.

1. Every meeting shall be opened and closed with prayer.

2. The delegates' names shall be called each day previous to proceeding to business.

3. The committees of the Association shall be as follows:—Finance, Associational Missions, State Missions, Foreign Missions, State of the Churches, Temperance, Education, Periodicals, Sabbath Schools, Queries, and Resolutions, and such special committees as may be deemed necessary.

4. The hours of business shall be:—Meet at half past nine o'clock AM; adjourn at half past twelve o'clock PM; meet at half past one o'clock and adjourn at pleasure, unless otherwise ordered.

5. The Moderator shall preside at all meetings but may designate some one to take his place if he wishes to vacate the chair.

6. The presiding officer shall enforce order in accordance with Mell's Parliamentary Practice.

7. The Clerk shall keep a correct record of the doings of the Association and superintend the publishing of the minutes.

At 10 o'clock AM, Associational Missions were discussed by Elders Boothe, Upton, Thomasson, Wilkie and Whitfield.

The following resolutions were adopted:—

1. That it shall be the duty of the Executive Board of this Association to look out and arrange the fields of missionary work; to devise and recommend to the churches a plan by which the necessary funds may be raised; to take the necessary steps towards getting missionaries in the fields, and to ask the State Mission Board to assist in the work.

2. That we the delegates present do solemnly pledge ourselves to do all that we can to get our churches to sustain, by prayer and contributions, our Executive Board in the performance of the work before them.

3. That the Moderator be directed to appoint one member in each church as an auxiliary committee to see that each and every member of this church gives to this object.

Messengers were appointed to several Associations and it was resolved that any member of this Association attending

any sister Association be considered a messenger to the same.

The Moderator was directed to appoint himself a member of the Executive Board. The Executive Board was W. A. Graham, L. Warlick, G. I. Paysour, H. Padgett, B. Fish.

The Auxiliary Committee was announced.

At 2.30PM, Pastoral Support was discussed by the Moderator, Elders Whitfield, Thomasson, and Boothe. The remarks of Brother Whitfield were very instructive. A Union meeting was appointed at Mt. Zion on Friday before the fifth Sabbath in December; ministers, deacons and clerks to be ex officio members, and each church to appoint two additional delegates.

Ordained Ministers:—James Brumfield, Bruington; W. F. Hull, Mull's Chapel; G. J. Wilkie, Providence; J. H. Boothe, Kid's Chapel; T. W. Upton, Bruington.

1879. At Hickory Grove; sermon by Dr. T. H. Pritchard, I Cor. i, 21-23; 13 churches represented; Moderator, W. A. Graham; Clerk, Elder J. G. Hill. Visitors:—Dr. T. H. Pritchard, President Wake Forest College; Elder H. H. Hatcher, Biblical Recorder, (then writing as "G. Washington Jones;") J. F. Morris, Elder D. W. Thomasson, W. H. Hand, W. G. Warren, J. R. Garrison, Yorkville, S. C. Association; Elder P. A. Whitener, D. C. Stroup, S. A. Whitener, Catawba River; Elder J. B. Marsh, J. S. Gwaltney, J. S. Bridges, M. J. Cochrane, C. B. Webb, J. L. Cashion, South Yadkin; Elder A. L. Stough, King's Mountain.

Correspondents were appointed to King's Mountain, South Yadkin, Catawba River, and Brushy Mountain Associations.

The Executive Committee were authorized to receive any churches that might procure letters to join this Association before next session.

Executive Committee report that they have employed Elder J. R. Jones to labor at points contiguous to Hickory and Newton for which they have paid him \$30.00; have

supplemented Elder Boothe, at Lowesville, \$7.50; total, \$37.50. Receipts, \$38.75; balance \$1.25.

The State Mission Board has aided Elder A. L. Stough, at Lincolnton; J. H. Boothe at Dallas; J. R. Jones at Hickory and Newton. Brother Stough was aided by Elder F. M. Jordan in a glorious revival at Lincolnton, resulting in 31 baptisms. There were 59 baptisms, 38 of which were by the missionaries. Church buildings to be erected at Lincolnton, Bruington, Lowesville and Salem were recommended to the Association.

W. A. GRAHAM, Chairman.

Thirteen churches, 59 baptisms, membership, 804. The contribution table is so mixed that I cannot calculate it. The first baptisms (4) at Hickory are reported this year.

DALLAS.

Elder J. H. Boothe had preached at Dallas as a night appointment during the year. On Sabbath afternoon after preaching, I went with Dr. Pritchard and Elder Boothe to Dallas. Dr. Pritchard preached here four or five days and Brother Boothe protracted through the week. Several were baptized and a church was constituted, Brethren J. D. Moore and J. R. Lewis being deacons. A neat house was built and the church joined the King's Mountain Association the next fall (1880.)

Elder J. R. Jones, a graduate of Wake Forest, had removed from Wake county to Hickory and taken "a field" at Morganton, Hickory and Newton. He was the sixth ordained minister in the Association and the first to reside in Hickory.

1880. Mt. Ruhama; sermon by J. R. Jones; W. A. Graham, Moderator; Elder J. G. Hill, Clerk.

MT. RUHAMA.

Mt. Ruhama was organized by Drury Dobbins and Berryman Hicks in 1816, membership 37. It is the only one of the old churches that has maintained a continuous existence and activity since organization. Proclaiming immersion as baptism and believers only as those entitled

to this ordinance, she has stood as a beacon light in what is now the South Fork Association. She has seen Union twice removed in location and often not represented in the Association. Long Creek had at times only its name, for there were no signs of life. Her "arms," Thessalonica, Olivet and Lebanon, have been in the same condition, yet Mt. Ruhama has seldom been without a pastor and only four times unrepresented in the Association to which it belonged. While this is true she has not for fifty years past exerted herself except in her own territory, and contributions have been meagre. Up to 1854, she observed "feet washing." I find an order for it in the old church book at that time. The first Sabbath School was established in 1858. —Killian gave the land on which the house was built and it was called Killian's Meeting House by the citizens of the county. Fields Bradshaw was a member here in 1824. Hugh Quinn also appears to have held membership here. Elder J. Brumfield was ordained here more than fifty years ago. There were four appointments before a presbytery was gotten together. After the exercises were concluded the brother had a very severe attack of nausea. The first house was of logs, it stood until about 1878, when it was replaced by a frame house and this has since given way to a newly painted building. Elders Wm. Bandy and Matthew Kirksey were also members of this church. The names Caldwell, Bandy, Kirksey, Clark, Abernethy, Crouse and Sanders appear among its members almost from its organization. While the church has not been noted for its contributions to the object the Association promotes, yet no church in the Association is more liberal in entertaining the Association, Union Meeting, or the brother who visits in its bounds. There is a decided improvement now in the church and it bids fair to stand with the best. May she lead in good works as she has in maintainance of principles.

Providence II was received; 51 members; M. O. Hoffman and J. M. Hoffman delegates. Providence II is in Catawba county nine miles northwest from Hickory. Its organi-

zation was the result of the labors of Elder G. J. Wilkie, 1878-9.

Thessalonica, 57 members, reported and was enrolled.

THESSALONICA.

R. B. Jones preached in the public school house near the present site. The house was locked. He preached in a grove near by until the site of the present house was, with some difficulty, obtained. A house was built upon this lot and the church removed to it, about two miles from former location. While the membership has never been large there has always been among them some of the faithful and true. Brother W. P. Rhoney now well represents this class and is seldom absent from Association or Union Meeting accompanied by some of his family, that his children may be educated in Baptist principles.

Elder Harvey H. Hatcher, of the Biblical Recorder; Rev. T. Harrison, Foreign Mission Board; Elder J. B. Boon, J. S. Bridges, J. Setzer, and W. L. Moore were present as visitors.

The time of meeting was changed to Thursday before the third Sabbath in October. September was found to be too early for collections, as frequently little or no cotton had been sold.

A collection (\$6.00) to aid Hickory church was taken.

The committee on obituaries reported resolutions on the death of Brother William Pool, of Kid's Chapel church, aged 78 years, who had been a Baptist for over forty years and an active and useful member.

REPORT OF THE EXECUTIVE COMMITTEE.

We employed Elder J. R. Jones for the months of November and December, 1879, as missionary for one-fourth of his time at the rate of \$100.00 per year. He also preached at Bost school house, Catawba county, for \$25.00 per year; supplemented the salary of Elder Wilkie at Bruington, \$10.00; supplemented the salary of Elder Boothe at Lowesville, \$10.00; total \$45.00.

There is much territory in our bounds still unoccupied by the Baptists, but until the contributions for this purpose

are received, we can do but little. Elder T. W. Upton has preached occasionally at Mountain Island factory, (now Hebron.) Elder J. S. Gwaltney has given three Sabbaths in the month a portion of the year to preaching in destitute sections.

The State Mission Board aided us by appropriations at Hickory, Newton, J. R. Jones, and Lincolnton A. L. Stough.

Fifteen churches. Baptized 58. Total membership 874. Contributions, exclusive of pastors' salary, \$486.75, \$380.00 of which was "incidentals."

D. Carpenter, J. S. Gwaltney and J. G. Hill are added to the list of ministers and Elder J. H. Boothe has removed.

ELDER J. G. HILL.

Elder J. G. Hill was a son of the noted preacher, Wade Hill. He moved to Lincoln county about 1872, and lived in the Hickory Grove congregation. Afterwards, he united with Mt. Zion church and was ordained in 1879. He seemed to be naturally of a contrary disposition and ready to espouse the "other side." He would think evil of his brethren and aspired to lead the element who through ignorance were opposing the advance of the denomination and opposed at first almost everything proposed. He once asked Brother J. S. Bridges what his salary was as a member of the State Board. Every one now knows that the members of the Board have never received any compensation, but pay their own expenses when attending to its duties. Brother Hill would construct "men of straw" and demolish them when they had nothing real about them. He said he had heard that "nine out of ten men who graduated at Wake Forest became infidels," therefore, opposed giving to the endowment of the College. Also, that only "sixteen cents out of a dollar given to Foreign Missions, reached the missionary." He did not believe in such Missions. Brother Hill did not originate these ideas; they were current in many parts of the State and fostered by some of the ministers. He was a man of physical courage and talked publicly what he had heard privately. He would frequently, when

he thought he was going to announce something that would squelch some one, begin with, "look out brethren, I'm a coming." It was a great advantage to the cause to have him pursue this course as it enabled those better informed to correct the false ideas and teach our people the true situation. This could not have been done if they were ignorant of the opinions to be corrected. In his sermons he generally replied to something he had heard some brother say in a sermon or conversation. He was a man of fair ability and attainments. He served Mt. Zion, Hickory Grove, Mt. Ruhama and perhaps other churches as pastor. He removed to Arkansas about 1882, and died a year or two afterwards.

ELDER J. H. BOOTHE.

Elder J. H. Boothe was reared in Wake county, graduated at Wake Forest College, and had served several years in the South Yadkin Association before coming to the Catawba River in 1878. He was one of the most active ministers in the new Association. This year he moved to Dallas, in the King's Mountain, and a few years later to Iredell county. About 1886 or '87, he imbibed the doctrines of the sect called "Brethren" and was much interested in the time of coming of the Savior, and much disposed to "spiritualize" all scripture. He afterwards returned to the Baptists, but only remained a few years before going back to the "Brethren." His moral character has always been good, and, personally, he is highly esteemed by his acquaintances.

MORAL. The Sheriff is expected to come sometime this fall for taxes. Who is "looking for him" in the sense taught by our Savior? The man who is running over the country halloaing "the Sheriff is coming," or the man who is attending to his daily duties and arranging to settle with him when he comes?

1881. Ezra Mull Chapel. Sermon by J. F. Morris, Titus ii, 14; 13 churches represented; Moderator, W. A. Graham; Clerks, P. M. Mull, J. L. Wilkie. Mountain

Grove, 20 members, is received, D. A. Whisnant and Calvin Baker, delegates.

MOUNTAIN GROVE.

Mountain Grove is five miles south from Hickory. The house is within one hundred yards of the site of Old Mountain Meeting House, where Union I, (Warlick's,) was organized by Hosea Holcombe in 1815. Elder J. P. Styers held a protracted meeting at Providence II, four miles distant, in which some of the Baptists of this neighborhood were much revived. They organized the church and built the house. The next year, Dr. W. A. Nelson aided the pastor, (Styers,) in a meeting which was blessed to the neighborhood. The following composed the church at its formation:—D. A. Whisnant, Alice Whisnant, Calvin Baker, R. E. Baker, I. G. Huffman, Catherine Huffman, Moses Whitener, Daniel Huffman, Pinkney Pope, M. G. Huffman, Sarah Killian, E. A. Killian, B. A. Whisnant, Eliza Whitener, Jane Whitener, Susan Whitener, F. C. Whitener, M. J. Mosteller, Caroline Abernethy, Martha Dietz.

Visitors:—J. S. Bridges, South Yadkin; Elder J. P. Styers, A. A. McSwain, D. Leatherman, King's Mountain; Elder J. K. Faulkner, Visitor; Elders J. A. Rector, E. A. Poe, W. Abernethy, Catawba River.

It was resolved that the Association raise \$400 next year for Associational Missions.

The following report on Temperance was adopted:—

Intemperance is without doubt the most destructive, morally and socially, of any other evil that curses the world. We do not consider that the failure to ratify the prohibitory law was a true test of the feeling of temperance which exists among the people. The cause is good, and we do not think that we should be discouraged, but by diligence and sound arguments, we should show its practical benefit to society, and, looking to God for help, we must unite to improve the condition of the people relative to this gigantic evil. We would be sorry to see any discouragement, or backsliding, by the temperance party, but we

hope to see all live strictly up to their profession. And as we believe that the church is the ground and pillow of the Truth, be it:

Resolved, That every church for the good of the cause of christianity, discountenance in their members the making, selling, or using as a beverage, intoxicating drinks, or holding office of store-keeper or other office in the liquor department of the internal revenue service, and if after being admonished by the church, they refuse to obey, we believe the church will be justifiable in withdrawing their fellowship from such members as not hearing the church, but walking in darkness.

Resolved, That we will, as an Association, withdraw our fellowship from all such churches as will not observe these rules. G. J. WILKIE, BARTLETT STROUP, L. V. SMITH.

The temperance question had caused more heated or intemperate speaking and more division and animosities than any other question that came before the Association. The above was a happy solution and on scriptural principles. This resolution is reaffirmed in 1883-84-85, and in 1886 it is ordered printed in minutes, to be read annually, and the committee on Temperance discontinued.

The Executive Committee were ordered to pay \$10.00, each, to Lincolnton and Mountain Grove on debt on church houses.

REPORT OF EXECUTIVE COMMITTEE.

Your Executive Committee respectfully report that during the year we have employed Elder J. R. Jones as Missionary at Killian's school house, in Catawba county, at a salary of \$25, and have supplemented the salary of Elder G. J. Wilkie to the amount of \$5 at Bruington. We have received \$55.82; paid out \$30.10, and now have on hand \$25.72. There are many places in our bounds now ripe for the Baptists, and if the churches will only supply funds to support the missionaries, with the blessing of God you can do a mighty work during the next year.

W. A. GRAHAM, G. I. PAYSOUR, B. FISH, J. L. WILKIE.

Report on State Missions says:—"The Board has aided within the bounds of this Association at Hickory, Newton, Lincolnton and vicinity of Lincolnton."

Sixteen churches; baptisms, 100; membership, 990; 11 churches contributed \$178.60. No Sunday School statistics, but report of committee says in part:—In Matt. xx, 6, he asks, "Why stand ye here all the day idle?" clearly implying that there is work for all to do. It is an undeniable fact that the churches that have encouraged and fostered Sabbath Schools have been signally blest with revivals of religion, and exert an influence for good which they could not otherwise do. Therefore, let us one and all lay aside every weight and the sin of Sabbath visiting, put on the whole armour and present an unbroken front against the powers of darkness.

J. F. MORRIS, R. HANSEL, W. A. WRAY.

1882. Salem. Sermon by J. K. Faulkner, Jude i, 3. W. A. Graham, Moderator; P. M. Mull, Clerk.

Sandy Plains, 124 members, from the Yorkville, S. C. Association and Newton, recently constituted, (14 members,) were received. Sandy Plains, then Union II, had gone with 146 members, from the Catawba River to Yorkville Association in 1868.

Visitors:—Elders O. F. Gregory, then pastor at Charlotte, from South Yadkin, and Vice President Foreign Mission Board Southern Baptist Convention; Elder W. A. Nelson, then pastor at Shelby, and P. R. Elam, King's Mountain Association.

Eighteen churches, membership 1,177; baptisms 96, sixty of whom were at Hickory Grove, and twelve at Sandy Plains.

I cannot make correct statement as to contributions, except Associational Missions—15 churches gave \$166.01.

REPORT OF EXECUTIVE COMMITTEE.

"J. R. Jones, at Startown, \$25. A house is being erected here which we commend to your liberality. J. K. Faulkner, ten months near Sparkling Catawba Springs, \$125. We doubt the propriety of continuing this appoint-

ment longer unless a house could be built. We especially recommend to your attention the church building in Lincolnton and urge the Association to aid in its early completion."

The Executive Committee were directed to pay \$15.51 of the Associational Mission fund to the house at Startown.

The report of the Committee on Associational Missions says, in part:—"While this year's work is not what we hoped for, it is enough in excess of past years to encourage and stimulate us to greater activity."

A collection of \$5.30 was taken for the Charlotte church, also one for Lincolnton of \$7.15.

PLEDGES.

This year pledges were inaugurated. After a subject was discussed, the roll of churches was called and the delegates named the amount that their church would raise for the object next year. At first every church responded to every object. Frequently the amount named was not raised by the church. Again the delegates fearing to name too much pledged less than was given before. In some churches the "dead heads" would say "they pledged it, let them pay it;" in others, "the pledge is all we promised and I am opposed to paying more;" so that while the amounts were increased in some cases; in others there was a decrease. In a few years many of the best churches ceased to pledge, while others continued it up to this time, (1900). Some churches determine the amount and inform the delegates to the Association what to name for each object.

The following was adopted:—"Resolved that we recommend to the churches of the Association the appointment of a committee of female members for each church to assist in collecting money for Associational Missions."

The pastors in the Association were:—

P. R. Elam, Salem; J. K. Faulkner, Kid's Chapel, Newton and Mt. Ruhama; J. R. Jones, Hickory and Thessalonica; J. F. Morris, Hickory Grove, Mt. Zion, Macedonia, Sandy Plains; J. P. Styers, Mountain Grove; G. M. Webb

Bruington; G. J. Wilkie, Ezra Mull's Chapel.

Dr. W. A. Nelson preached a very instructive sermon on Foreign Missions on Sabbath. A collection of \$24.25 lifted.

ELDER J. K. FAULKNER.

Elder J. K. Faulkner was the most learned minister that has labored in this Association since its organization. The intellectual composition of his sermons was of the highest order and unexcelled by any one I ever listened to. He was reared in Virginia and attended Richmond College and the Southern Baptist Seminary. His life was above reproach, but he was somewhat "quick tempered" which sometimes injured his influence. He remained in the Association until 1887; served Belmont, Lincolnton and Mt. Ruhama, in addition to above named churches.

1883. Mt. Zion. Sermon by Elder J. K. Faulkner, Matt. iii, 11-12. Elder J. K. Faulkner, Moderator; L. A. Abernethy, Clerk. Hebron is received.

HEBRON.

In the report of the Executive Committee in 1880, it is stated that Elder T. W. Upton had preached occasionally at Mountain Island Factory. Elder J. F. Morris made an evening appointment here on the day he preached at Hickory Grove beginning about 1882. The Executive Committee made appropriations to this point from 1883 to 1886. For an account of the early history of Hebron see account under Broad River.

Visitors:—Elders Thomas Carrick, Tar River Association; O. F. Gregory, Foreign Mission Board.

A committee of one in each church were appointed to take collections for the Home Board in their respective churches. Collection for Memorial Church at Greenville, \$22.35; collection for church at Lincolnton, \$2.75.

REPORT OF EXECUTIVE COMMITTEE.

J. K. Faulkner, \$25.00; J. R. Jones, Startown, \$30.00; J. F. Morris, Missionary, \$100.00; total \$155.00. There was a deficit of \$43.15, which was raised. Baptized 103—25 at

Mt. Grove, 18, each, at Salem and Mt. Zion; membership 1,257; 16 churches gave \$857.67. The first contributions from the Association were made by Hickory and Hickory Grove to the N. C. Baptist Orphanage at Thomasville.

W. F. Hull, Mull's Chapel, and Noah Moss, Liberty Hill, appear among the pastors. Elders Thomas Carrick and J. K. Faulkner preached on Sabbath.

1884. Mountain Grove. Sermon by J. F. Morris, 2 Cor. v, 15. J. F. Morris, Moderator, W. W. Bridges, Clerk.

ELDER J. R. JONES.

Elder J. R. Jones left the Association this year. He had come to us the first year and had been much interested in advancing the work in our bounds. None had exceeded him. His departure was greatly regretted.

Link's Chapel is received, 35 members; also, Warlick's Chapel, 98 members.

LINK'S CHAPEL.

During the pastorate of Elder A. L. Stough at Kid's Chapel, 1879-81, he began to preach near the residence of Alfred Dellinger, and baptized him and some eight or nine others as members of Kid's Chapel. Mr. Dellinger offered to give an acre of land where his first wife had been buried and where he has since been buried; this was to be called "Dellinger's Grove." He insisted that all denominations should have equal rights in the house. The church was not built. Elder J. K. Faulkner succeeded Stough at Kid's Chapel and continued service at Dellinger's. In 1882, or '83, Elder J. A. Hoyle preached here as an afternoon appointment from Salem. He organized the church. Mr. Andrew Link gave them an acre of land on the old plank road, near the six mile post from Lincolnton, and about a fourth of a mile west of Dellinger's Grove. Here the house was built, but it is of quite a different style from those generally erected under Brother Hoyle's supervision. Some, preachers of the "Brethren," as they style themselves, were permitted to hold services in this house in 1890. This resulted in some of the members uniting with

them; caused divisions in the church, and it has never been very active since.

Visitors:—C. M. Murchison, Sandy Creek; J. A. Hoyle, King's Mountain Association, John E. Ray, Corresponding Secretary State Mission Board.

J. A. Williams appears as a delegate from Hebron. (More about him next year.)

REPORT OF EXECUTIVE COMMITTEE.

“J. F. Morris, Hebron, \$75.00; J. K. Faulkner, Startown, \$30.00; paid in full, \$105.00.

“The aid from Hebron was larger than usual to aid in building a house; 20 churches, all represented; baptized 222. Membership of churches reported, 1,488. Contributions \$374.36.”

N. B. Cobb, C. M. Murchison, and J. A. Hoyle appear as pastors.

DR. N. B. COBB.

Dr. Cobb is a graduate of the University; was a lawyer and an Episcopalian before becoming a Baptist. He has served several years of the best churches in the State. His sermons are of a high order. As a statistician and historian he is not excelled by any member of the North Carolina Baptist Convention.

A motion was adopted to refer the matter of the Baptist Orphan Asylum to the Baptist State Convention.

There was a Sunday School Mass Meeting at 10 o'clock, AM, Sunday.

LOWESVILLE.

Lowesville fails to report at this session and is not again heard from. Its organization was a mistake. It received by letter as deacon, one whose name had long been on a church roll, but whose walk and conversation did not adorn his profession. He soon returned to his cups and the church languished and died.

1885. Sandy Plains. Sermon by J. K. Faulkner, Luke xix, 13; 19 churches represented; W. A. Graham, Moderator; Azor Shell, Clerk.

Visitors:—Elder T. H. Mullinax, Yorkville Association;

Elder C. S. Farris, Biblical Recorder; Brother J. C. Frost, South Yadkin Association.

JOE A. WILLIAMS.

The Committee reported as follows:—

Joe A. Williams joined Hebron Church on a letter of recommendation from Mt. Carmel Church, Georgia. At the same church he presented a letter of recommendation representing him to be a licensed preacher. He claimed that the Sandy Plains Church had written a letter requesting his ordination; whereupon Hebron Church ordered his ordination. He was ordained at Salem Church during the Union Meeting in November, 1884. The conduct of said Joe A. Williams has proved him to be an imposter and all his letters forgeries. The church has revoked all action in regard to his ordination and church membership. We caution all others to beware of him and lay hands on no man speedily.

C. M. MURCHISON,	}	Committee.
J. F. MORRIS,		
J. L. GRICE,		

Williams was at this time reported to be in the Alabama penitentiary for bigamy. He was a man of good address and much energy, and endeavored to gather around him the poorer class of members by insinuations against those in better circumstances. He advocated "foot washing" as a church ordinance. How prone the people are to follow after new men and to receive as ministers any who come into their midst without requiring proper evidence of their position. The people still desire, even in religion, "something or somebody new."

A committee on Ministerial Support was added to the regular committees.

Hickory reports services on two Sabbaths each month.

REPORT OF EXECUTIVE COMMITTEE.

This Association was organized in 1878 with 704 members. We now number 1,752. Baptized this year 350. God has certainly blessed us as instruments in his hands. Three-fourths of the territory is yet to be occupied. The

field seems to be white; the laborers can be had; the question for the churches is to determine how much will this Association raise for their support. During the year we have supplemented pastors' salaries at Hebron, \$75; at Startown, \$30.00; total \$105.00; contributions, \$126.52; on hand, \$26.52.

W. A. GRAHAM, J. C. FITCHE, G. I. PAYSOUR.

The committee on State Missions state in their report that the N. C. Baptist State Convention was endeavoring that year to raise \$6,475, for its work.

There is for the first time a report on the Orphanage, and two-thirds of Sunday collections is appropriated to it.

A committee of Elders John F. Morris, N. B. Cobb and T. W. Upton were appointed on colportage work in the Association.

Twenty churches; 330 baptisms—67 at Macedonia, 28 at Hickory; membership 1,695; contributions—18 churches—\$1,070.49, about half of which is for church building.

Sunday preachers, J. K. Faulkner, C. M. Murchison.

1886. Kid's Chapel. Sermon by N. B. Cobb, 1 Cor. xvi, 1-2; Brother B. F. Whitesides, Clerk pro tem; 18 churches represented.

W. A. Graham, Moderator; Robert A. Keever, of Kid's Chapel, Clerk.

Visitors:—Elder P. A. Whitener, Catawba River; J. H. Boothe, South Yadkin; Brother John E. Ray, Corresponding Secretary State Mission Board.

Lebanon was received, 29 members; Fellowship, 121 members.

Lebanon had not reported to an Association since 1870, when Macedonia was organized. The Executive Committee had this year recommended the appointment of J. A. Hoyle at a point beyond the "Little (Anderson) Mountain," expecting to gather what might be left of the Lebanon church and reorganize it, or organize a new church. Lebanon had seemed to be too close to Macedonia and we had plenty of territory at the new point. Besides, Baptist churches do not generally flourish in "Union" or "Free"

Meeting Houses. Brother Hoyle, however, located at the old church.

The following obituary was submitted by Dr. Cobb:

GEORGE J. WILKIE.

This aged minister of Christ departed this life on Christmas Day, 1884, after a brief illness, in the 79th year of his age. He was born in York county, S. C., July 4th, 1805; was baptized by Elder Alexander Abernethy, at Sandy Ford, South Fork River, North Carolina, September 15th, 1844, when nearly forty years of age, and was ordained as a minister of the gospel September 17th, 1864, when nearly sixty years of age, at the call of Providence church, near Catawba Station, in Catawba county, according to his own diary, by "Elders James Reid, A. J. Cansler, and William Walker, and Deacons Samuel Danner, D. C. Cochrane, H. F. Loller, A. Danner and A. B. Ervin." For several years he rode as a missionary of the Catawba River Association in the counties of Burke, Catawba, Lincoln and Gaston, and preached also in the counties of Cleveland, Iredell and McDowell. He was instrumental in the constitution of eight churches, viz:—Macedonia, Kid's Chapel, Mt. Zion, Ezra Mull's Chapel, Providence II, Mt. Zoar, Bottles' and Dry Pond, the first five of which are now members of the South Fork Association. He was at different times moderator of the Catawba River Association and enjoyed the affection and respect of his brethren to a large degree. A short time before his death, when in apparently perfect health, he visited the scenes of his former labors, calling upon his kindred as he passed through the country, and making arrangements for the settlement of some of his children. A week before his death he visited Hickory and spent an afternoon with the writer of this sketch. He talked over his work as a minister and expressed his regret that he had failed to preach more to the churches the duty of giving for missions and the support of the ministry. He said many of his brethren had blamed him for his course in serving churches for nothing, or for whatever they chose to pay him, and he

believed they were right; but, as he had plenty to live on, he had a delicacy in bringing up the subject. He has left behind a large family of children and grandchildren, most of whom are professors of religion, and some of them active workers in the vineyard of the Lord. N. B. COBB.

Elder Wilkie classed himself with the old style, unlearned preacher, but he was not entitled to such classification. Although he had not the advantage of the highest grade of schools, or of college, he had an education of forty years in business and observation before entering the ministry. He was a man of a high order of common sense. He merchandised for several years and served as Clerk and Master in Equity in Catawba county. This office attended to the settlement of estates and caring for the property of orphans. It required a man of business talent of a high order to administer it. These duties are now attended to by the Clerk of the Superior Court in the respective counties. He was the most influential man of his time in the Catawba River Association. What he believed he would preach, but unfortunately he did not examine some of the doctrines of the Bible until after he had been sometime in the ministry, particularly worshipping with your property for the support of the minister and missions. He owned a good farm and had money at interest, consequently remuneration was of no consequence to him and he often refused it when tendered. Later in life, he preached differently, but it was too late to correct the evil he had done. He had a logical mind and his sermons ranked with the best of his time, but were generally long. He would study honestly any scripture on which he differed from any of his brethren and if convinced he was in error, did not hesitate to admit it and to so preach it. He considered that it was his duty to preach the gospel and baptize all who professed to receive it; that what became of them afterwards was no concern of his. He did not return "to see how they do." He was a kind of church "militant"—would baptize or restore a person and give them a letter to some church. I do not believe he ever turned any one out. He was anxious to

ordain to the ministry those who would consent, and was not careful to "lay hands on no man suddenly (or hastily.*)" He was of a jovial disposition and a welcomed visitor in the families where he called. It was reported at one time that he was dead. He shortly afterwards stopped at the house of a brother, when one of the family came out to meet him exclaiming: "Oh, Brother Wilkie, we heard you was dead!" He replied; "I heard that too, and I knew it was a lie as soon as I heard it." He was often missionary of the Association and of the State Board. He probably organized more churches than any other minister in the South Fork bounds.

The report on State Missions has so much of South Fork history in it that I include most of it. It was prepared by Dr. Cobb:—

"In our section Elders J. K. Faulkner, N. B. Cobb, J. B. Marsh, J. A. Hoyle, and J. F. Morris have been acting under the Board. Elder Cobb has been preaching at Hickory, Morganton, Glen Alpine, and Catawba Springs. The house of worship at Catawba Springs (a union house) has been finished and a stove purchased. At Lincolnton, Elder Faulkner has succeeded in completing the baptistry and pulpit, largely at his own expense, and the church house is now comfortable and attractive within. He recommends the discontinuance of the mission at Lowell. Elder J. F. Morris has been preaching at Denver, in Lincoln county, and Hebron, in Gaston. Hebron is still without a house, but promises to be self-sustaining next year. Elder J. A. Hoyle has preached at Lebanon, in Catawba county, and at Link's Chapel. He has baptized at these two places 50 persons, but has done nothing towards building. Elder C. M. Murchison has preached in afternoon at Winkler's church, in Catawba county."

Prayer by request was made for Elder James Brumfield and a collection of \$7.40 made in his behalf.

ELDER JAMES BRUMFIELD.

When a lad, upon the streets of Richmond on a Sabbath morning, Dr. Robt. Ryland invited him to go with him to

Sabbath School. This led him to a better life and membership in a Baptist church. He was a cabinet-maker by trade. He removed to North Carolina in early manhood. While a resident of New Berne, some visiting brother (name forgotten) was invited to preach. After speaking a short while, he ceased and stood in the pulpit with his tongue stuck out of his mouth. A brother asked, "Why do you put out your tongue?" He replied; "Because, I have nothing else to put out." Brother Brumfield was a man of small literary attainments and rather a poor preacher, but favored all the objects of the Convention and did what he could to instruct the people on these lines. He was a member of a church in our bounds from 1878 until 1887, when a short time before his death, he removed to Gastonia, then in the King's Mountain.

Brother Bridges, as a report on Temperance, recommends that the standing committee be discontinued and the resolution adopted at Ezra Mull Grove, 1881, be read annually. Adopted. W. A. Graham made some remarks upon the defilement of churches by professed christians spitting tobacco on the floor. Elder Cobb was requested to furnish a synopsis of his introductory sermon to be published in the minutes.

REPORT OF EXECUTIVE COMMITTEE.

Paid:—Hebron, J. F. Morris, \$30.00; Link's, J. A. Hoyle, \$25.00; Winkler's, C. M. Murchison, \$30.00; Maiden, J. A. Hoyle, \$5.00; Catawba Springs, N. B. Cobb, \$5.00; total \$95.00. Balance on hand, \$26.65.

This was the beginning of the interest at Maiden.

WINKLER'S.

Winkler's was three miles from Hickory, where there was a burying ground and an old house. A church was afterwards organized here, which joined the Caldwell Association.

A contribution was raised of cash \$6.70, pledges \$25.75, to aid in building the new house for Bruington.

BRUINGTON.

When the members, who organized Fellowship (Belmont) withdrew, it left a feeble body, nearly all of whom were

females. The presbytery which granted the letters to go to Fellowship, dissolved the church, but twelve or more refused to be dissolved, and the Association recognized them as Bruington. Although some contended it was dissolved. The Association approved the position that no one can be excluded from a church without a cause and as long as a member desires to retain membership in a church they can not be, by dissolving the church, compelled to remove membership. It did not report to the Association in 1874, or '75, but in 1876 it appears with 24 members. In 1877 T. W. Upton appears as pastor. He had removed his membership from Mt. Zion to Bruington and been ordained as a minister. He removed the house from its original location to the forks of the road, about half a mile from Stanley Creek, where the road leading to old plank road leaves that coming by the Derr place to Mariposa. The house had been originally of logs. To this had been added a frame structure, about the same size, 20 by 24 feet. To this Brother Upton had added a brush arbor of about same dimensions. Long pine poles were used as props, or stanchions, to keep the frame and log house from falling. Such a structure I have never elsewhere beheld. It was on one of the most travelled roads in Gaston county. As I have passed it I have thought; "The Baptists can never build up in this community, with such a house as that" and that it would greatly aid the cause if a cyclone "would take it up and put it in the Catawba River." Brother Upton "held the fort" without assistance or sympathy from the Executive Committee or the State Board. When Bruington joined the South Fork Association at its organization, it had 20 members. In 1886 the membership was 14, resulting probably from revision of roll. A lot had been procured in the village of Stanley (then Stanley Creek) where the house now stands, and lumber was being collected for the house. In 1887, J. A. Hoyle is called and the Executive Committee aid to the amount of \$20.00. John L. Hoover had become a member and was very active in collecting material and having

it hauled to the location, but he died before the house was raised. Bruington is a monument to the faithful service of T. W. Upton.

Twenty-two churches; baptisms, 212—Macedonia 48, Hickory Grove 40, Mt. Ruhama 30, Sandy Plains 22; membership 1,996; contributions \$737.06.

On Sabbath N. B. Cobb preached at 11AM; J. H. Boothe at 1.30PM.

Dr. Cobb referred to the "earthquake" christians; as many had joined the churches that year. He showed that the "Phillippian jailer" was one of these, and a valuable addition to the church.

THE EARTHQUAKE.

The earthquake occurred at 10.20PM, on the night of the 31st of August. As it was an important item of history and as witnessed by me, connected with church work in the Association, I will narrate what I saw.

Elder T. C. Britton, now a missionary to China, was aiding Elder J. F. Morris in a meeting at Kid's Chapel. On Sunday afternoon, 29th, he had referred to how much of prophecy was fulfilled, and how soon the end of the world might come. On Tuesday night (31st) he preached from the text, "They all with one consent began to make excuse." At the conclusion, he invited those "interested" to come forward. Only one, a lady, came. After singing and prayer, Brother Morris arose and spoke of how prone people were to put off attending to salvation, and how suddenly the warning of death frequently comes; referred to Belteshazzar's feast and the hand writing on the wall, and closing with, "perhaps to some of you the summons may be as sudden; and while we sing two verses of the hymn 'O, Jesus receive me' we will continue the invitation."

Before the hymn could be raised the popping in the roof of the house began, which was in a moment followed by the shaking of the house. The people jumped out of the windows, rushed for the doors; others leaned back against the sides of the house, and such a scene of consternation,

howling and praying, will scarcely ever be witnessed on earth.

When the confusion first began Brother Morris mounted a bench and called to the people "to be quiet, keep their seats." He was afraid some one would be injured in the tumult. When the house began to move, some one remarked it was only an earthquake. Brother Morris called; "Take your seats. It is nothing but an earthquake," (this was the year of the cyclones); this caused the disturbance to increase and the people to move more rapidly for the doors and windows. He noticed amidst the confusion that one sister, who has in the past month gone to meet her Savior, had come to the side of the one who had "come forward" and was talking to her.

A sister, who started to run, thought it was the end, but the thought came to her; "I love my Savior; why should I run?" and she took her seat.

A brother jumped from the window, felt the ground move and looked for the cloud on which the Savior would be. Seeing no cloud he thought it was not the judgment.

Brother Morris, when the shaking was over, got what of the congregation he could together, and tried to improve the occasion.

As the people dispersed over the different roads leading from the church, the singing and the shrieking made an impression, that will never be forgotten, of the day when there will be a division of the righteous and the wicked.

1887. Macedonia. Macedonia had been removed from near the Lime Kiln to its present position about nine miles from Lincolnton on the Sherrill's Ford road. Elder J. A. Hoyle had become pastor in 1884, and under his lead the church had removed and built that year a neat house and painted it white, with green blinds. There has scarcely ever been a more marked change and advance in what is good than Brother Hoyle had been instrumental in making in this church and community. He had baptized one hundred and fifty in three years.

Sermon by J. F. Morris, Rom. viii, 32; 25 churches

represented; Moderator, W. A. Graham; Clerk, R. A. Kever.

Catawba, 45 members; McAdensville, 30 members, and Olivet, 75 members, were received.

We have noticed Catawba Church in the Catawba River chapter. We were glad to welcome the Bridges, Danners, Cochranes, and other faithful workers, to our ranks.

MCADENSVILLE.

The Executive Committee had not favored locating churches at the cotton mills to be composed almost wholly of mill people. They are frequently so transient that the church's condition would be uncertain. It thought that it would be best to locate a church in the country, convenient to the mill, and have among the members residents who would give a better prospect of permanency.

Elder T. W. Upton and J. F. Morris, from Hickory Grove, had preached here occasionally. In 1886, Hon. R. Y. McAden, the proprietor of McAdensville Mills, and who was a Baptist in sentiment, arranged for Elder A. G. McManaway, then pastor of Tryon Street Church, Charlotte, to come once a month on Sunday afternoon and preach. He held a protracted meeting, baptized some thirty persons and organized the church of those he baptized. The church was constituted of "baptized believers," not of members "holding letters."

OLIVET.

Olivet was dismissed from the Catawba River to the King's Mountain Association in 1855. Services were held until 1869. After the organization of Bethel it was very weak. About 1885 at the request of the Executive Committee, the State Board appointed Elder J. B. Marsh to preach here at an afternoon appointment. He reorganized the church and it moved its place of worship to where the present house stands. It was built under the pastorate of Brother Marsh and the church has been an active member of the Association since.

Visitors:—J. M. Bridges, C. F. Felmet, and P. R. Elam, King's Mountain Association; C. Durham, Corresponding

Secretary State Convention; A. B. Ervin, Elder J. B. Marsh, South Yadkin.

ELDER J. B. MARSH.

Elder J. B. Marsh came to North Carolina from New York, prior to the war, as agent of the Sunday School Board. He has served several of the churches of the Yadkin and South Yadkin Association, as well as the South Fork. He is highly esteemed by his brethren as a faithful and zealous workman for the Master, and was a successful pastor in this State. In 1893 he moved to York county, South Carolina, to become pastor of Union Church.

Elder T. W. Upton died this year; the committee on obituaries reported as follows:

T. W. UPTON.

Since the last meeting of our body, God in his all-wise providence, has seen fit to call from earth Rev. T. W. Upton. Brother Upton was born in Moore county, July 13th, 1847; converted under the preaching of Elders Noah Richardson and S. Fillmore, and baptized into the fellowship of Bethlehem Church in 1865. He afterwards removed to Lincoln county and placed his membership in Mt. Zion church, which licensed him to preach, and he was ordained in 1876. Rev. Upton was an affectionate husband and father, a consistent christian and a faithful minister of the gospel. Being very zealous, he gloried in the work of the Lord. He never refused to do anything within his power that had for its object the glory of God. He was an earnest advocate of Sabbath Schools, the Biblical Recorder and all the objects fostered by the denomination. The present prospect of Bruington is largely due to the unwavering faith and zeal of Brother Upton and stands as a monument to his perseverance. He departed this life February 12th, 1887. His death was preceded by that of three of his little boys, and followed by a fourth, within twenty minutes of his own—all within the space of ten days; leaving a widow and

one son, whom we recommend to the protection of a merciful God and the sympathy of his people.

J. F. MORRIS, J. MORRISON, L. A. REYNOLDS.

Brother Upton was considered rather a poor preacher, but was one of the most powerful in prayer I ever heard. According to his ability, no one has surpassed him in what he accomplished for the Master in our bounds. A collection of \$7.15 was taken for the widow.

The committee on church members that do not pay reported:—"We advise that if after faithful admonition they refuse to give, the hand of fellowship be withdrawn from them."

The committee on the difficulty between Hickory Grove and Providence II, of this Association, and Corinth and Long Creek, of the King's Mountain Association, reported:

Resolved, 1st, That we, The South Fork Association, insist that Long Creek and Corinth churches of the King's Mountain Association, rescind their action relative to excluded members from Hickory Grove and Providence II, of this Association, whom they have received into their fellowship.

Second, That should these churches fail so to do, that the Moderator of this body make complaint to the Moderator of the King's Mountain Association, against said churches for violation of Baptist usage and church courtesy.

REPORT OF EXECUTIVE COMMITTEE.

Appropriations as follows:—J. A. Hoyle, Maiden, \$30.00; C. M. Murchison, Penelope, \$30.00; J. A. Hoyle, Bruington, or New Hope, \$20.00; expenses, \$2.50; total, \$82.50. Receipts, \$103.70; on hand, \$21.20.

A committee on Ministerial Students was ordered to be included in the committees of this Association. Its duty is to examine and recommend to the Association young men to be aided by the Association in bettering their education. Committee:—J. A. Hoyle, J. F. Morris, Wade Sanders, J. R. Underwood and James Mullen.

On Sabbath, C. Durham preached at 11AM, and P. R.

Elam at 1.30PM; 26 churches; baptisms, 171; membership, 2,332; contributions, \$186.45. No Sabbath School statistics.

The first baptisms (3) at Newton are reported this year.

The name of Bruington had been changed to New Hope, as they were almost beginning a new life. The Association requested that Bruington be restored, as the church was named for R. B. Jones.

LIBERTY HILL.

Liberty Hill was located about five and a half miles west of Lincolnton, at the forks of the Morganton and Shelby roads. It had nineteen members when it united with the Association in 1879. It had one baptism and one death during its existence. It was dissolved in 1887. This was its last appearance in the Association. Its existence did not advance the Baptist cause in that section. Elder J. K. Faulkner preached here in the afternoons monthly during 1885, but did not deem the surroundings favorable enough for continuance of service.

Elder G. W. Gardner is pastor at Hickory and Newton.

G. W. GARDNER.

G. W. Gardner is a fine preacher and strong writer. His supposed trip to Europe under the signature of "Uncle Chris" attracted much attention. He went hence to South Carolina, and thence to Mississippi.

1888. Warlick's Chapel. Sermon by W. R. Gwaltney, Mark ii, 8; Moderator, pro tem, C. M. Murchison; Moderator, Elder J. F. Morris; Clerk, J. Thos. McLean.

Visitors:—Elders J. M. Bridges, R. L. Limerick, King's Mountain; R. L. Patton, Catawba River; J. B. Marsh, South Yadkin; W. R. Gwaltney, State Mission Board.

Elder W. B. McLure appears as pastor.

ELDER W. B. MCLURE.

Elder W. B. McLure, son of Elder J. H. McLure, member of Mt. Zion church, was ordained in 1888; is a preacher of above the average ability. Has served as pastor Link's, Providence, Lebanon, Sandy Plains, Macedonia, Hickory Grove, Mt. Ruhama. He generally

complains of "bad health," is irregular at his appointments and his churches do not usually advance in good works as they might with regular services.

Zoar church made application for membership and was refused because it had no letter of dismissal from the Catawba River Association. Zoar had had some trouble in the Catawba River Association.

REPORT OF COMMITTEE ON DIFFICULTY BETWEEN CHURCHES.

Your committee appointed to investigate the cause of the difficulty existing between the church at Providence II, of this Association, and the church at Corinth, of the King's Mountain Association, recommend the church at Providence II to send a committee of judicious brethren to the church at Corinth to lay the matter of grievance before them and seek to settle it in the spirit of Christ, without giving further trouble to the Association.

We, also, recommend, concerning the difficulty between the churches at Hickory Grove and Long Creek, that Hickory Grove church, by committee, lay their complaint before the Long Creek church and strive with christain spirit to have the matter properly adjusted. We unhesitatingly say that for one Baptist church to receive excluded members from another Baptist church, without careful investigation of the charges for which they were excluded and the manner of trial, is both unsafe and unbaptistic.

J. A. HOYLE,	} Committee.
W. R. GWALTNEY,	
J. M. BRIDGES,	

Penelope church is received; 22 members; 19 baptisms. It had been organized the previous night.

The Southern Baptist Convention had changed its constitution so as to admit a delegate from each Association. Brother J. S. Bridges was appointed as such delegate.

It was ordered that the churches of the Association be divided into three sections and that the Association does not meet in the same section two years in succession.

Elder J. B. Marsh, from the South Yadkin Association,

asks the cooperation of the South Fork in supporting a missionary in China by the two Associations. Adopted.

REPORT OF EXECUTIVE COMMITTEE.

J. A. Hoyle, Missionary at Maiden, \$20.00; J. A. Hoyle, Bruington, \$40.00; C. M. Murchison, Penelope, \$40.00; total, \$100.00. Contributions, \$114.25; Balance \$14.25.

On motion of Brother Shives, pledges amounting to \$34.00, were made to aid in liquidating a note held for building Bruington church house. This was done as a memorial to Elder T. W. Upton, who worked for so many years to keep the church from being blotted out of existence.

Churches, 25; baptisms, 132; membership, 2,155; contributions, \$914.00.

Elder F. C. Hickson is pastor at Lincolnton.

ELDER F. C. HICKSON.

Elder F. C. Hickson has been a missionary to China and resigned from ill health (paralysis of the eye lids.) As preacher and pastor he is faithful and has been much blessed in his work.

1889. Olivet. Sermon by W. A. Pool, 1 Cor. i, 1-2; 25 churches represented; W. A. Graham, Moderator; J. T. McLean, Clerk; Elder D. P. Bridges, Treasurer.

Visitors:—Isaac Oxford, Caldwell; J. M. Bridges, King's Mountain; W. J. Hopkins, Sr., South Yadkin; W. A. Pool, State Board; C. J. Woodson, Orphanage; J. E. McManaway, Home Mission Board.

The Constitution was amended by creating the office of Treasurer.

Fellowship church is dismissed to Yorkville, S. C. Association.

The following resolution, offered by J. S. Bridges, was adopted:—"That the Executive Committee stand instructed to favor no appropriation to any church, that is able to support a pastor to preach monthly, within the bounds of the Association."

There had been complaint that the Executive Committee

and the Board of Missions were aiding churches which did not need it. Hickory was having twice-a-month preaching and still receiving aid. As a member of the Executive Committee and the State Board, Brother Bridges wished to ascertain the wishes of the Association. The Hickory brethren were much displeased and thought they would be materially hurt and have to give up twice-a-month preaching. On the contrary they continued twice-a-month preaching and now (1900) have preaching every Sabbath, and admit the action was a benefit.

C. M. Murchison was appointed delegate to Southern Baptist Convention.

The following report was adopted:

Your committee, to whom was referred the troubles between Hickory Grove and Providence II and churches in the King's Mountain Association, beg leave to say:—First, that the churches have done as advised by this body and that the relations between the churches remain the same. Second, that in our judgment nothing further need be said by this body on the question. Third, that churches in this body cannot scripturally raise the question of fellowship between churches of this body and any other body. The only question of fellowship that can be raised by this body is one of fellowship between herself and another Association. In the case in hand, your committee think it unwise to raise that question with King's Mountain. Fourth, that Baptist churches are absolute sovereign bodies and are competent to pass upon all questions referring to the reception or dismissal of members and that no other body can dictate in this matter.

M. P. MATHENY,	W. A. POOL,	} Committee.
ISAAC OXFORD,	W. J. HOPKINS,	

REPORT OF EXECUTIVE COMMITTEE.

They have employed:—J. M. Bridges, at Bruington, \$40.00; C. M. Murchison, Penelope, \$30.00; J. A. Hoyle, Maiden, \$20.00; J. A. Hoyle, Barringer School House, \$12.00; total, \$102.00, which has been paid and leaves nothing on hand. The destitution in our Association is

very great and there are many worthy brethren who could be employed to occupy, but your committee feel compelled to restrict the work to the means furnished by the Association.

J. S. BRIDGES, Chairman.

W. A. GRAHAM, Secretary.

On Sabbath M. P. Matheny preached at 11.30AM, on Baptism and the Lord's Supper. It was an able and instructive sermon.

Twenty-five churches; 106 baptisms; membership, 2,237; contributions, \$1378.89; 13 Sabbath Schools; 789 attendants. The first contributions are made to Old Ministers' Relief:—Bruington, \$1.00; Kid's Chapel, \$2.00; Lowell, \$2.00; Mt. Holly, .50; total, \$5.50.

H. D. Lequex is pastor at Hickory.

H. D. LEQUEX.

H. D. Lequex had belonged to some other denomination and to us once before. He united with the Presbyterians next year at Morganton. He is a man of fine literary attainments and has published some books.

T. A. Mullinax is pastor at Maiden.

Olivet reports services two Sabbaths each month.

1890. Mt. Zion. Sermon D. P. Bridges, Matt. v, 14; 23 churches present; Moderator, W. A. Graham; Clerk, S. A. Stroup; Treasurer, D. P. Bridges.

Visitors:—C. Durham, Corresponding Secretary Mission Board; J. M. Bridges, P. R. Elam, King's Mountain Association; P. A. Whitener, Catawba River; J. H. Mills, Orphanage. Mt. Holly is received with 69 members.

MT. HOLLY.

On the Carolina Central Railway, at the crossing of the Catawba River, 12 miles from Charlotte and 21 from Lincolnton. Elder J. F. Morris had preached in this vicinity for several years as an afternoon appointment, from Hickory Grove, and without charge. He secured a lot for a church house. In the winter of 1888-9, Elder M. P. Matheny began preaching here once a month, organized the church, exchanged the lot for one nearer the centre of the town,

and in four months completed the house and dedicated it at the Union meeting on fifth Sunday in March, Elder C. Durham, Corresponding Secretary of N. C. Baptist State Convention, preaching the sermon. Shortly after this, Elder M. P. Matheny removed to Chicago, and Elder C. E. Gower succeeded him as pastor.

J. S. Bridges elected delegate to the Southern Baptist Convention.

W. A. Graham is elected Historian of the Association.

It was resolved that each Sunday School in the Association make an effort to raise \$2.00 for Cuba.

REPORT OF EXECUTIVE COMMITTEE.

J. M. Bridges, Bruington, \$35.00; C. M. Murchison, Penelope, \$13.00; J. A. Hoyle, Maiden, \$20.00; J. A. Hoyle, Thessalonica, \$20.00; total, \$88.00.

Committee on Ministerial Students:—Elders J. F. Morris, J. A. Hoyle, C. M. Murchison.

Committee to aid in raising the Endowment Fund for Wake Forest College:—J. S. Bridges, C. E. Gower, J. M. Hollabough, C. M. Murchison, B. Stroup, W. A. Graham.

The usual vote of thanks to the community was adopted; also, one to Mr. O. M. Howard and his singing class for the good music during the session.

It was resolved to organize a Sunday School Association at Macedonia on Friday before the third Sabbath in April, 1891. Committee to prepare a Constitution:—Elders J. A. Hoyle, C. E. Gower, and Brothers W. A. Graham and J. H. Deal.

The Sunday School Association was formed. It continued for three years.

1891. Hickory. Sermon by J. A. Hoyle, Luke xix, 13; Moderator, W. A. Graham; Clerk, J. Thos. McLean.

Visitors:—Elder H. D. Lequex, Catawba River; Elder J. M. Bridges, King's Mountain; Elder D. M. Austin, Charlotte; Elder A. G. McManaway, N. C. Baptist; J. M. Hilliard, Orphanage; J. C. Caddell, Biblical Recorder; Elder C. B. Justice, Green River; Elder W. R. Gwaltney, Board of Education. Rev. Mr. Ramsey, Presbyterian pas-

tor at Hickory, was invited to a seat. W. A. Graham was elected delegate to the Southern Baptist Convention.

The Committee on Periodicals, on motion of M. P. Matheny, was abolished. A committee on Colportage was ordered. A resolution endorsing the Biblical Recorder was adopted.

NORTH CAROLINA BAPTIST.

Rev. A. G. McManaway spoke on the establishment of and merits of the North Carolina Baptist.

The North Carolina Baptist was a new enterprise originated that year, and now for the first time presented to the South Fork.

A committee on Ministers' Relief was added to those of the Association.

The Executive Committee were ordered to examine the advisability and possibility of employing a colporter in the bounds of the Association.

Rev. Mr. Bonner, Methodist pastor, and Rev. Mr. Murphy, of the German Reformed Church, at Hickory, accepted seats in the body.

REPORT OF EXECUTIVE COMMITTEE.

"Missionaries:—J. A. Hoyle, Maiden, \$20.00; C. M. Murchison, Thessalonica and Startown, \$30.00; total, \$50.00. The field is white with the harvest; the laborers can be had; will you furnish the committee with the funds to employ them? We especially urge the building of the house of worship at Newton."—J. S. Bridges, D. A. Whisnant, J. H. Deal, W. A. Graham, Committee.

Brother J. J. Payseur, then at Wake Forest, was adopted as ministerial student of the Association.

Resolutions to celebrate 1892, the centennial year of modern missions, by special contributions during the year, to be aided by special massmeetings on the subject, were adopted.

Twenty-five churches; 118 baptisms; membership, 2,138; 13 Sabbath Schools, attendance 971; contributions, \$1,543.73—\$579.74 for building.

1892. Olivet. Sermon by A. W. Setzer, 1 Kings xx, 40. Twenty-six churches represented.

The Association the year before had resolved to meet with Mt. Holly church. Elder Matheny was pastor at Mt. Holly and, also, at Newton. He got the Executive Committee, with the consent of Mt. Holly church, to change the place of meeting to Newton, where he was also pastor, as he thought that by meeting in Newton the amount needed to pay the debt on the Newton house could be raised. Some of the Newton members objected to the meeting there and Olivet agreed to entertain the Association.

Moderator, W. A. Graham; Clerk, A. W. Setzer; Treasurer, G. W. Cochrane.

Visitors:—J. R. Annas, Caldwell; W. J. Wyatt, South Yadkin; J. N. Stallings, E. A. Poe, Catawba River; C. B. Justice, Green River Association and State Mission Board; J. C. Caddell, Biblical Recorder.

Lowell church was received; membership 48; delegates, J. T. Jenkins, Henry Dillings.

Delegate to Southern Baptist Convention, M. P. Matheny.

LOWELL CHURCH.

Lowell is on the Atlanta and Charlotte railway, about twelve miles from Charlotte. Services had commenced here several years prior, as an afternoon appointment from Belmont (or Fellowship,) first by Elder J. K. Faulkner, afterwards by Elder M. P. Matheny, who organized the church and built the house. The Executive Committee thought it a good point to locate a church for the convenience of the mill operatives, and which would, at the same time, have residents of adjacent country among its members. Among the members were Mr. and Mrs. A. P. Arney, formerly of Hickory Grove, who had been faithful workers in the Association since its organization.

McAdenville obtained a letter to the King's Mountain Association.

Committee on Ministerial Students:—Elders Murchison, Hoyle and Morris.

The Committee on Periodicals was again placed among those of the Association.

Resolutions were adopted to participate in the raising of a Centennial fund in the Southern Baptist Convention as a memorial of the establishment of Modern Missions.

The following resolution was adopted:—

“WHEREAS, Education is the great fundamental basis of any country's hopes of prosperity, and female education being the prime factor in this, and, whereas, there is an opportunity now within our bounds in the town of Hickory for the permanent establishment of the Baptist Female University, therefore, be it resolved, that this, the South Fork Association, use all necessary means to encourage and procure the same by appointing a committee of five to confer with the trustees of the Baptist Female University and State Convention.”—J. F. Click, C. M. Murchison, J. A. Martin, Committee.

Committee appointed:—J. A. Martin, C. M. Murchison, B. F. Whitesides, G. W. Cochrane.

The North Carolina Baptist is included in the report on Periodicals.

Brother J. J. Payseur was endorsed as ministerial student at Wake Forest and a collection of \$5.50 lifted for his benefit.

REPORT OF EXECUTIVE COMMITTEE.

The report of the Executive Committee was read and tabled until further pleasure of the Association. The clerk did not place the report in the minutes. My copy was burned in my house in 1894, so I am unable to give a literal copy of it. I regret this, and can only write from memory:—

The last day of the session at Hickory, the year prior to this, two brethren came before the only two of the members of the Executive Committee then in attendance, and read some letters from Chicago containing some indefinite charges against Elder M. P. Matheny. We had a meeting with four of the five male members of Newton church; had the letters read, and Brother Matheny to make his state-

ment. The members of the Newton church, after hearing the case, unanimously decided to reaffirm their endorsement of the call for his services. The Executive Committee approved the "application" and forwarded to the State Board. The State Board, without giving Matheny any opportunity for explanation, refused to make the appointment. Thus setting themselves up as better judges of conducting the work in the Association than the Executive Committee. The Executive Committee stopped all communication, or correspondence, with the State Mission Board, or the Corresponding Secretary. The delegates, who represented over three-fourths of the contributions to State and Associational Missions, supported the action of the Executive Committee, but a majority of the delegates, in about same proportion, were from the churches making small, or no contributions.

The report of the Executive Committee was taken up again at 2PM, and the following substitute adopted; which was, in the main, a portion of the report submitted, leaving out strictures on the State Board:—

"During the year we have the following appropriations:—Newton and vicinity, M. P. Matheny, \$200.00; Maiden, J. A. Hoyle, \$60.00; Link's Chapel, J. F. Morris, \$25.00.

"At Maiden a house had been built on which there is a small debt. We recommend to the churches to aid the members in paying off this debt. At Link's Chapel there has been an increase of fifty per cent. in the membership. At Newton a church building has been erected of a character fitted to the town in which it is built. Several hundred dollars will be needed to complete the house at Newton and to pay off a debt of some \$500.00, which has already accrued. We earnestly urge the prompt payment of all pledges for the purpose."

It will be noted the State Board having refused to appoint Brother Matheny at Newton, the Executive Committee, with the endorsement of the church, had appointed him. Elders C. B. Justice and J. B. Marsh and perhaps others made speeches on the Board's side. Elder J. F.

Morris, J. S. Bridges and W. A. Graham warmly defended the Executive Committee. I shall never forget Brother Morris' appearance as he spoke. His countenance came nearer shining than I ever noticed that of any other person.

The substitute was adopted. Afterwards, by a rising vote, the Association expressed confidence in its Executive Committee, and recommended the same for appointment the ensuing year. There had been considerable friction between the Board and the Executive Committee for several years. The Board frequently did not regard the recommendation of the Executive Committee or the member of the Board from the Association, in its appointments, but followed its own inclination, or the advice of others. I resigned as the member of the Board from the Association on this account. I did not approve of its doings in the Association and did not wish to be held responsible for them.

The following was adopted:—"WHEREAS, our brother, Rev. J. B. Marsh, has felt called of the Master to remove to Piedmont, S. C., to take charge of the Baptist church in that place, we desire to put on record our appreciation of his long and faithful services, and to assure him that we shall follow him with our prayers for the blessing of God upon him and his faithful companion."

No statistics as to baptisms or membership appear in the minutes.

On Sabbath Elder M. P. Matheny preached at 11 AM, and J. N. Stallings at 1.30 PM.

ELDER M. P. MATHENY.

As agent for the sale of a patent medicine, Germateur, Elder M. P. Matheny came to Lincolnton in 1889. Making Lincolnton headquarters in his work, he began to preach there once a month. There was a debt of over \$400 due on the building. He proposed to the church that for every dollar they would raise, he would duplicate it. This he did until the debt was paid.

In 1889, he began to preach for the church at Mt. Holly.

In four months time he succeeded in building a neat house of worship, and had it painted throughout and dedicated at the Union Meeting in March, 1890, Dr. Columbus Durham, Corresponding Secretary of the Baptist State Convention, preaching the sermon. He assisted pastors at several churches in protracted meetings. His services were not only acceptable but highly appreciated. This year he removed to Chicago in order to give his medicine a big advertisement at the Chicago Exposition. His venture was a failure.

1891. He returned to Lincolnton and entered the pastorate. His former churches, Lincolnton and Mt. Holly, secured his services, also, Kid's Chapel. Newton applied for his appointment as missionary at that point by the State Board.

He asked for a letter of dismissal from the church he had joined in Chicago to unite with the church at Lincolnton. The letter was granted, but closed in substance as follows; "We deem it necessary to state that since his removal, there have been some charges of irregularity in financial matters, but not deemed sufficient to withhold the letter." He refused to receive the letter, and wrote demanding an investigation by the church, which had had one before and decided there was nothing against him. The church refused to re-open the matter. J. S. Bridges and W. A. Graham, of the Executive Committee, Elder F. C. Hickson, of Gastonia, and perhaps others, wrote the church that they desired an investigation; that if the brother was not worthy, we did not desire him in our Association; if he was not guilty, the letter which they had granted him was very unfair. The church refused to take any notice of the letters.

He then called a conference at Lincolnton of the pastors of the Association, Elder Hickson, of Gastonia, and A. G. McManaway, of Charlotte, and invited the Executive Committee of the Association to be present. This conference heard read the letters which had passed between him and the Chicago church. It resolved that there was

“nothing proved against his character and that the church at Lincolnton could receive him on the letter.” He replied he would not use such a letter, and afterwards joined on his confession.

The charges were wholly on business matters. The business from being very profitable, in a short while became very profitless, and the disappointment in results was about the substance of the complaints. The following document was given him by the conference:—“TO WHOM IT MAY CONCERN: WHEREAS, there are rumors afloat in this country that Rev. M. P. Matheny was guilty of such conduct in business in Chicago as rendered him unworthy of christian fellowship, we, the undersigned, after thorough investigation of this matter are satisfied that such rumors are entirely without foundation in fact, and we take great pleasure in certifying to the public that Rev. M. P. Matheny is worthy of their highest christian confidence and fellowship.”

(Signed) F. C. Hickson, A. G. McManaway, D. P. Bridges, J. F. Morris, J. A. Hoyle, and J. S. Bridges, W. A. Graham, J. H. Deal, Executive Committee.

The Executive Committee continued him at Newton, and to him more than any one else is the completion of the building due, but he labored under great difficulties. In 1896 he moved to Asheville and engaged in the publication of a Baptist newspaper.

Elder Matheny was one of the ablest ministers that ever labored in the Association. His sermons on the distinctive principles of the Baptists are of the highest order. He developed his churches in giving and advanced them in Bible knowledge. He was ever restless and too much in motion for our people, also, had too great a desire to inquire into matters where he was not concerned. The church houses at Lincolnton, Mt. Holly, Lowell and Newton are monuments to his service among us, while we would not detract from others who rendered most valuable aid. His unsuccessful business enterprises, and all

seem to have been such, have injured him very much in his work as a minister.

1893. Bruington. Sermon by C. M. Murchison, Gal. v, 1.

C. M. Murchison, Moderator; Clerk, J. Thos. McLean; Treasurer, J. D. Moore.

McAdensville retained letter of dismission and remained a member of this body.

Gastonia, membership 107, and Dallas, membership 26, were received from King's Mountain, and Belmont, membership 134, from Yorkville, S. C.

Twenty-nine churches represented.

GASTONIA.

Gastonia was established when the Charlotte & Atlanta railway was completed, about 1875. A Baptist Sabbath School was organized here in May, 1875. April, 1876, Elder P. R. Elam, missionary to the King's Mountain Association began to preach here. In May the church was constituted with 29 members, viz: E. C. McCollister, Martha McCollister, Jonas Jenkins, Sarah Jenkins, Gaston Littlejohn, J. W. Smith, V. S. Smith, Eld. S. Head, Rebecca Head, J. R. Robinson, T. G. Chalk, Lizzie J. Chalk, M. N. Chalk, S. F. Chalk, S. A. Smyre, C. H. Lay, S. F. Lay, Eliza Lay, Mrs. Alfred Lay, Sarah Lay, Isabella Smith, C. C. Smith, P. G. Gladden, Jemima Fayssoux, R. L. Johnson, Eliza Johnson, Martha M. Glenn, Martha Copps and J. A. Mason. T. G. Chalk, J. W. Smith, and R. L. Johnson, deacons. Pastors: P. R. Elam, 1876-7-80; A. P. Pugh, 1878-9; G. M. Webb, 1881; J. H. Boothe, 1882; D. W. Thomasson, 1883. He was succeeded by J. A. White, he by F. C. Hickson, and he by E. F. Jones, who was pastor when the church united with the Association. Brother J. D. Moore moved to Gastonia about 1881. He, Brother L. L. Jenkins, and J. A. B. L. Hurley, and W. F. Marshal are among the most active

members. It is the most active church in our Association.

DALLAS.

Dallas had been organized in 1879, the first year of the Association, as a result of its missionary work.

BELMONT.

Belmont, as Fellowship, had been dismissed to York Association in 1889, with 122 members. When the Charlotte and Atlanta railway was constructed, the station was called Garibaldi. The Roman Catholics afterwards locating a school and church near, the railway authorities, in deference to their wishes, changed the name to Belmont, and the church adopted the name of the village.

Visitors:—C. Durham, Corresponding Secretary N. C. Baptist State Convention; C. C. Newton, Missionary to Africa; D. W. Herring, Gospel Missionary to China; E. A. Poe, Catawba River; D. M. Austin and C. Gresham, Mecklenburg and Cabarrus; W. J. Wyatt, South Yadkin.

E. F. Jones and C. S. Cashwell, recently come to this Association, were introduced.

ELDER E. F. JONES.

Elder E. F. Jones was reared in Watauga county; educated at Andover College, Mass.; is a faithful worker, and, as a preacher, has not been excelled by any of his associates in the South Fork.

F. R. Howell, colored, was permitted to address the Association relative to the establishment of an academy at Stanley Creek for the colored people. The matter was referred to a committee, who reported favorably, and contributions amounting to \$25.00 in cash were made. Howell turned out to be a "deceiver," and no academy was built.

The North Carolina Baptist was included in the Report on Periodicals.

Elder E. F. Jones was elected delegate to the Southern Baptist Convention.

The Committee on Obituaries report the death of Deacon Thomas L. Wilkie, of the Lincolnton church. He was for several years treasurer of his county and was a merchant.

He was a most efficient church member and enjoyed the respect and confidence of all his acquaintances. He was baptized by Elder F. M. Jordan in his meeting at Lincolnton in 1879.

REPORT OF EXECUTIVE COMMITTEE.

"The Association now numbers 2,700 members. In the providence of God the time seems to have arrived when it can and should do the mission work in its own bounds, without application for aid outside. We ask, in order to be able to lay out the work for the year, that the delegates for each church shall inform us if they will allow their contributions under our direction, or what portion of it. We have found the plan of having pastors to supply, by afternoon or night appointment, the most successful way to undertake the occupation of a point. Our sister and neighbor, the King's Mountain Association, seems to be doing nothing along the destitute section that lies between us. We shall endeavor to have its cooperation. Appropriations for 1892-3:—M. P. Matheny, Denver, Fleming and Lowell, \$100.00; C. M. Murchison, Thessalonica, and Cloninger School House, \$55.00; J. A. Hoyle, Maiden, \$12.00; J. F. Morris, Link's and Hardin, \$18.71; total, \$185.71, which has been paid in full.

"We recommend the boundaries of the Association to be:—Beginning at Devil Shoals, on the Catawba River, to Burns' Crossing on the W. N. C. Railroad; thence to the Laurel road, at P. M. Mull's, where it crosses the South Fork; then, with said road, to Lincolnton; then, with King's Mountain road, to the South Carolina line."—J. S. Bridges, J. R. Underwood, D. A. Whisnant, J. F. Click, W. A. Graham, Committee.

These lines were recommended because Cherryville church, just organized, informed us it would join this Association and procured from the Committee an endorsement for aid from the State Board. It joined the King's Mountain.

A motion to abolish districts was defeated.

Baptisms, 294; membership, 2,704; 26 churches; contrib-

uted \$1,144.17; 14 churches have Sabbath Schools, teachers and scholars, 1,128.

Brothers Newton and Herring discussed the report on Foreign Missions.

The friction, which had existed between the Executive Committee and the State Board, disappears at this session and harmony in the work has since prevailed.

For several years the Corresponding Secretary, with the knowledge, if not direction of the State Board, had had one or two ministers in the Association to "look after" the Executive Committee and to endeavor to see that the Board had at least equal power with the Committee in the Association. These brethren generally received appointment from the Board, whether recommended by the Committee or not. From this time, the Executive Committee has controlled appointments without interference of the Board.

TEMPERANCE.

The resolution, which had been the Report on Temperance since 1881, was amended so as to read:

"Resolved, That every church for the good of the cause of christianity, discountenance in their members the aiding in the manufacture, sale or use of any intoxicating liquors in any conceivable way, and, if, after being admonished, they will not refrain, the church should expel them.

"Resolved, That we will, as an Association, withdraw our fellowship from all such churches as will not observe these rules."

Thus, was a sensible position by intemperate action changed to an absurdity, for "conceivable way" not only excludes camphor, or other medicine containing spirits, but prohibits the Lord's Supper if fermented wine is used.

I had been sick several months, was quite feeble at the Association and excused from being Moderator, (the only time I have not been elected since the Association was formed, if present, at the organization,) and did not notice the effect of the change. I think the body will remedy this when its attention is called to it. Its enforcement would

dissolve the Association as not a church in its bounds has observed it.*

Elders Jones, Poe and Matheny preached on Sabbath.

1894. Maiden. Sermon by E. F. Jones, Matt. xxviii, 18-20; Moderator, Elder C. M. Murchison; J. Thos. McLean, Clerk; J. D. Moore, Treasurer; 32 churches represented.

A committee on Digest of Church Letters was added to the Rules of Order.

Long Creek, membership 170, was received from the King's Mountain Association.

LONG CREEK.

Long Creek is perhaps the oldest church on our roll, and it has been one of the most indolent in the Master's work, never having any arm, or assisted in starting an interest at any other point. It frequently has been without services for several years at a time. Discipline seems always to have been lax, especially as to drinking spirituous liquors to an excess. The church had not reported to the Catawba River Association in several years, although it had over two hundred members on its roll. The house had become unfit for use. The expectation of the Executive Committee was that in organizing a church at Dallas, only one mile distant, it would absorb the desirable element and make a strong active body in the Master's service. Our effort had somewhat a contrary effect. When the Dallas church was constituted, the leaders of Long Creek arranged for a protracted meeting, revived the church, built a good, painted house, and joined the King's Mountain Association. Its members are among the most substantial and influential in Gaston county, given to hospitality but not much disposed to contribute money to the spiritual benefit of the saints or sinners at home or abroad. We hope the new century will show a record for Long Creek in every good work equal to the best of the churches.

*At the session of the Association in 1900, this was changed so that the resolution read as formerly.

There is an item of history during Wade Hill's pastorate which will be of interest to my readers:—Deacon Weathers concluded he would move to the "West." As he was old and not likely to live many years longer and there was no Baptist church near his intended location, he requested Brother Hill to preach his funeral sermon before he left. This he did, the Deacon being present, sitting in the pulpit, to hear it. The sermon was such as would be delivered on the death of a good man and a christian. The Deacon did not remove to the "West," but lived at his old home until his death. I do not know whether there was another sermon at or after his burial.

Triangle, 24 members, Denver, 11 members, both in Lincoln county, were received.

C. S. Cashwell delegate to the Southern Baptist Convention.

A committee was appointed to confer with the Catawba River and Caldwell Associations as to the advisability of the three Associations purchasing the Rutherford College property, which was then for sale. This property was not purchased but is now owned by the Methodist Episcopal Church, South.

The Constitution, Art. III, was amended so that no church should have exceeding five delegates to the Association.

REPORT OF EXECUTIVE COMMITTEE.

C. M. Murchison, Cline Township, Catawba county, \$120.00; M. P. Matheny, Triangle, Marvin (Bethel) and Denver, Lincoln county, \$125.00; J. F. Morris, Kettle Shoal, Gaston county, \$30.00; total, \$275.00; receipts, \$185.46; debit, \$89.54. Pledges amounting to \$80.00, to pay this, were made.

The committee on Ministerial Students endorse Brother C. E. Beaver, now at school at Penelope.

The death of Deacon John Chronister, of Mt. Zion, and Geo. C. Rhyne, of Hickory Grove, were announced.

Thirty-two churches; baptized, 180; membership, 2,945;

32 churches contributed \$2,855.62; 21 churches have Sabbath Schools, officers and teachers, 1,299.

D. P. Bridges, D. M. Austin, C. C. Pool, appear among the pastors.

1895. Newton. Sermon by E. F. Jones, John i, 17; 29 churches represented.

As the Association assembled in the neat building, some of those who attended this session could sing, "Here I Raise My Ebenezer." For twenty-five years or more they had passed through this town and thought, "when will we see a Baptist church in this place?" It was the last Court House town to have a Baptist church on the line of the railway from Morehead to Paint Rock.

The Baptists had preached here ever since it had been a town. The Pilgrim, R. B. Jones, G. W. Greene, J. K. Howell, R. H. Moody and others, before the South Fork Association was formed. The first year of this Association, 1879, Elder J. R. Jones preached here, and continued to until 1882. He was succeeded by Elder J. K. Faulkner, 1882-3; J. B. Marsh, 1885-6-9-90-91; G. W. Gardner, 1887; M. P. Matheny, 1888-9; B. L. Hoke, 1900. The court house had generally been used, but for some years the Evangelical Lutherans permitted the use of their house, and for several years prior to the completion of the Baptist house, the Presbyterians gave the use of their house, on account of some courtesy shown them by the Baptists elsewhere. Newton still is a missionary point aided by the Association or the State Board. When it becomes self-supporting, I hope it will call for the session of the Association and that the session shall be opened by singing; "Praise God from Whom All Blessings Flow."

Moderator, Elder C. S. Cashwell; Clerk, L. A. Abernethy; Treasurer, J. D. Moore.

Bethel church is received; membership, 25; delegates, A. W. Biggerstaff and W. C. Mullen.

BETHEL.

In 1892, Elder M. P. Matheny began to preach at Hickory Grove school house as an afternoon appointment

from Lincolnton. As the house was frequently locked against him, the Methodists allowed the use of their church, Marvin, and the appropriation appears under that head. After this, Elder J. A. Hoyle occupied the point, in 1894, as an afternoon appointment from Maiden. The school house was locked against him and he preached at Mr. W. S. Dellinger's in bad weather, and in the open air when weather was suitable. The house was built in 1897. The Association meets there this year.

Visitors:—C. E. Greene, Green River; B. S. Peterson, N. C. Baptist; I. W. Thomas, J. V. McCall, Caldwell; E. A. Poe, Catawba River; J. M. Shaw, Alexander.

Elder E. F. Jones was elected delegate to the Southern Baptist Convention.

A communication from Elder M. P. Matheny was referred to the Executive Committee, who reported that "the claim made by M. P. Matheny for money advanced in building the house at Newton after careful investigation is not allowed and we recommend that the matter be dismissed by the Association." Adopted.

The Committee for Digest of Church Letters was abolished.

Thanks were tendered Maj. G. W. F. Harper, President of the Chester and Lenoir Railroad Company, for reduced rates to delegates.

Brother Beaver, then at school at Penelope, is continued as ministerial student.

Elder Cashwell, from committee on purchase of Rutherford College, reported, "that the property was not in our reach on terms we could accept," which is adopted and the project abandoned.

Elders J. F. Morris and D. P. Bridges were appointed a committee to visit Penelope Academy, examine its operation and report to next session.

REPORT OF EXECUTIVE COMMITTEE.

"D. P. Bridges had been employed at Maple Grove. A lot had been purchased by Catawba church, and the Association is recommended to raise \$300 to build a house. J.

F. Morris and C. M. Murchison were continued at same points as last year. Amounts appropriated, \$210.00; amount received, \$64.40; debt, \$145.60."—J. S. Bridges, D. A. Whisnant, G. J. Paysour, J. F. Morris, J. D. Moore, Executive Committee.*

Pledges amounting to \$92.26 were made on this debt.

Thirty-two churches; baptisms, 120; membership, 2,870; 25 churches contributed \$1,399.52; 17 churches have Sabbath Schools, officers and teachers, 1,407.

D. M. Austin pastor at Belmont, Hebron and Lincolnton.

D. M. AUSTIN.

D. M. Austin is a fine preacher and, also, an excellent farmer. It is to be regretted that in recent times he occupies himself in farming and not in the ministry.

Obituary of Bro. Luther A. Killian, of Lebanon, is announced in the minutes.

1896. Gastonia. Sermon by C. S. Cashwell, Acts xi, 14; Moderator, W. A. Graham; Clerk, J. R. Lewis; Treasurer, J. D. Moore; 29 churches represented.

Brother Lewis is a son of John G. Lewis, who was clerk of Catawba River Association, and grandson of John Lewis, who was missionary of the Broad River.

Startown was received, 10 members.

STARTOWN.

Startown is in Catawba county, three miles from Newton.

John Baker and his wife, Catherine Yoder, were among the members at the organization of Thessalonica. Services were held at their residence until the house was built. Their daughter, Eliza, married George P. Shuford, one of the most prominent men of Catawba county, and father of Ex-Congressman A. C. Shuford. She united with Thessalonica in 1863. Their daughter, Catherine, married P. W. Whitener, a noted Confederate soldier and influential citizen of Catawba county. She joined Thessalonica in 1865, and was the only child to follow the mother. Anna

*I was not on the committee this year and the minutes do not state amount appropriated at each point.

Hoover married Solomon Baker; when their first child, (Eva, now Mrs. W. L. Killian,) was born, she wished it "baptized." Her husband said if she would show him infant baptism in the New Testament he would not object. In searching for it she became a Baptist and was baptized two years before her husband. Mrs. W. L. Killian was baptized in 1859. They were faithful members of Thessalonica church. They interested themselves in obtaining ministers and maintaining services as long as there seemed hope of revival. When it seemed there was but little or no hope of this, they turned their attention to Startown and mainly through their efforts the house was built here. Beginning with 1881, the Associational Board has aided this point, generally by having the preacher at Newton to fill an afternoon appointment. It is hoped that before the Master shall call these sisters to their reward they may be permitted to see a flourishing church. If it shall be otherwise, it can still be said of each one, "she hath done what she could" to advance the cause of the Master.

Visitors:—Elder F. C. Hickson, A. T. Latta, and John E. White, Corresponding Secretary of State Board; W. J. Bailey, Biblical Recorder; J. B. Boone, Superintendent Baptist Orphanage; C. E. Gower, G. M. Webb.

Elder C. S. Cashwell delegate to the Southern Baptist Convention.

REPORT OF COMMITTEE TO VISIT PENELOPE ACADEMY.

"We have visited the school at different times, during the year and found it in good condition and doing good work. We recommend the school to the Association as being worthy of your patronage, because of the excellent character of its work, the sound morals taught and enforced and the reasonableness of its charges."—J. F. Morris, D. P. Bridges.

REPORT OF EXECUTIVE COMMITTEE.

"The debt reported last year of \$145.00 has been paid. Brother D. P. Bridges has been engaged at Maple Grove, Catawba county, at \$75.00; paid \$45.00; balance due,

\$30.00. Nearly all the lumber, except the shingles, has been secured for the house. We earnestly urge the churches to assist Brother Bridges in completing this house. The State Board has aided at Newton and Bethel."—W. A. Graham, A. W. Biggerstaff, J. D. Moore.

J. L. Caldwell, E. S. Whisnant and D. A. Whisnant are appointed a committee to visit Penelope Academy and report at next session.

GOSPEL MISSIONS.

Since 1893, some of the churches had been sending their contributions to those known as the Gospel Missionaries, as distinguished from the Board appointees. The Gospel Missionaries were sent by churches, and contributions for their support were sent direct from the churches, the Missionaries looking to the Holy Spirit for guidance as to where they should work, and agreeing among themselves that when the receipts of any missionary was more than \$450 per annum, he would give the excess to some other receiving less. Brother D. M. Austin antagonized this in a spirited speech to which Brother Moore replied. This is the only disturbance there was ever in the Association on the subject, each church being left to pursue the course it preferred, and in the churches leaving the matter to each member for personal action as to where his contributions should go.

STATE AID TO HIGHER EDUCATION.

The Baptist State Convention and some of the Associations, about this time, had reports and discussions on this subject. This Association considered this a question to be settled at the ballot-box, and not in church meeting. It had no disturbances along this line. It endorsed; "Render unto Cæsar the things belonging to Cæsar and to God the things pertaining to His kingdom." Some were advocating in Church what they condemned in State—greatest aid at the top in education.

Thirty-two churches; baptisms, 195; membership, 3,053;

29 churches contribute, \$3,141.08; 23 churches have Sabbath Schools, teachers and scholars, 1,187.

New pastors:—D. P. Bridges, at Catawba and Kid's Chapel; C. H. Durham, at Gastonia; B. M. Bridges, at Sandy Plains.

1897. Kid's Chapel. Sermon, D. M. Austin, text Matt. xiii, 55; 29 churches represented; Moderator, W. A. Graham; Clerk, L. A. Abernethy; Treasurer, J. D. Moore.

Visitors:—M. P. Matheny, Tennessee Association; B. M. Bridges, King's Mountain; E. F. Tatum, Missionary in China; J. W. Cobb, N. C. Baptist; A. Johnson, Orphanage; J. C. Caddell, Biblical Recorder; John E. White, Corresponding Secretary Mission Board; C. B. Justice, A. M. Ross.

ELDER D. P. BRIDGES.

Elder D. P. Bridges, now pastor at Lincolnton, Kid's Chapel and Leonard's Fork, came into the Association by letter as a "charter" member of Newton; was educated at Catawba College and the Southern Baptist Seminary. He has served also Catawba, Bruington, Providence II. He is a level, cool-headed man, a good counsellor and pastor, a faithful worker and sound preacher.

River View and Bessemer City churches (16 members) were received.

RIVER VIEW.

River View is on the Catawba river, two and a half miles from Lincolnton. Elder J. A. Hoyle had for several years preached at Sorghum School House and other points convenient to the cotton mills as afternoon, or night, appointments from Salem. The church was located so as to be convenient to these cotton mills, as well as adjacent country.

BESSEMER CITY.

Bessemer City is on Atlanta-Charlotte railroad, 25 miles from Charlotte and 5 miles from Gastonia. 1893, Elder Matheny had commenced services here as an afternoon appointment from Belmont. He was succeeded by Elder

A. M. Ross in 1896. W. A. Graham was elected delegate to Southern Baptist Convention.

Brother Tatum spoke on Missions in China, also talked and sang a hymn in Chinese.

REPORT OF EXECUTIVE COMMITTEE.

"J. A. Hoyle, River View, \$25.00; D. P. Bridges, Maple Grove, \$35.00; total, \$60.00. There was an error in reporting no debt last year. There was a debt of \$100.00. This, with the appropriation this year, has been paid."—W. A. Graham, J. D. Moore, G. I. Paysour, A. W. Biggerstaff, D. A. Whisnant, Executive Committee.

Elder D. P. Bridges stated that a house was being erected at Maple Grove and that the Baptists were there to stay; the outlook is good.

Elder J. A. Hoyle stated that \$200.00 had been raised towards building a house at River View.

The committee appointed to visit Penelope, reported it "in good condition and doing excellent work; the location healthy and inviting; the teaching able and efficient; the discipline strict, but mild and religious, and the charges reasonably low. A splendid building has been erected for the accommodation of the students who may wish to stay at the Academy. During the past year, 80 students have been enrolled from 6 different counties. We heartily recommend the school as being worthy of your patronage and earnest support."—John L. Caldwell, E. S. Whisnant, D. A. Whisnant, Committee.

The following resolution was adopted:—"That each church be requested to report on the first day of the session, and that the delegates remain until the close of the session, unless excused by the body; that the name of any delegate leaving without permission be stricken from the roll."

Elders Morris, Hoyle and Bridges were appointed a committee to inquire if the churches were observing the "temperance resolution" in the Constitution of the Association.

Thirty-six churches; baptisms, 308; membership, 3,183;

25 churches contribute \$2,590.39; 21 churches have Sabbath Schools, teachers and scholars, 1,557.

This was an unusually fine session. C. B. Justice preached at 11 o'clock; C. S. Cashwell at 1.30, both good sermons.

ELDER C. S. CASHWELL.

Elder C. S. Cashwell was reared in Bladen county; educated at Wake Forest and the Southern Baptist Seminary; is a fine preacher and an excellent pastor. What his hands find to do, he does with all his might, one thing at a time. He did a fine work in the Association.

New pastors:—A. M. Ross, pastor at Bessemer; G. M. Webb, at Long Creek; C. E. Beaver, at Providence II.

1898. Penelope. Sermon by C. H. Durham, Luke xiv, 23; 32 churches represented.

PENELOPE.

In 1884, Elder C. M. Murchison, of Moore county and a graduate of Wake Forest, appears in the Association as pastor of Mountain Grove and Warlick's. Shortly after this he located on the W. N. C. R. R., about 3 miles from Hickory, and named the place Penelope, in honor of Miss Penelope Temple, of Wake county, now Mrs. Murchison. Mrs. Murchison is a lady of highest advantages in education and naturally qualified for teaching and governing pupils. After their marriage, Mr. and Mrs. Murchison opened a school at Penelope in 1887. That year preaching was established here, using the school house for services. The Executive Committee had aided this point several years and were glad to see a church organized.

The Association met this year in a large, neat church house, and, if judged by the financial ability of the members, much the finest house in the Association.

Moderator, W. A. Graham; D. P. Bridges, Clerk; Treasurer, J. D. Moore.

Visitors:—Elder J. B. Boone, Orphanage; O. L. Stringfield, N. C. Baptist Female University; J. W. Cobb, N. C. Baptist; J. J. Payseur, Mecklenburg and Cabarrus; E.

F. Jones, S. J. Porter, Morganton; John E. White, Corresponding Secretary, and J. C. Caddell, Biblical Recorder.

Elders W. R. Gwaltney, J. L. Vipperman, M. P. Davis and J. P. Brantley, who had recently come into the Association, were introduced by the Moderator.

Leonard's Fork, 58 members, was received from King's Mountain Association.

LEONARD'S FORK.

In 1880 Elder A. L. Stough preached at Leonard's Fork as an afternoon appointment from Lincolnton. In 1882 the church was organized, but joined the King's Mountain Association, although the product of South Fork work. W. H. Hoover, T. J. Hoover, L. A. Houser, T. M. Foster are among the prominent members. It is 5 miles west of Lincolnton. They have a nice painted house. They are surrounded by those holding different religious views from theirs.

Elders W. R. Gwaltney and Brothers W. A. Graham, J. P. Stowe, A. J. Cook and J. D. Moore were appointed a committee to consider plans for the establishment of an Associational School.

C. H. Durham delegate to the Southern Baptist Convention.

The Constitution was changed to make the time of meeting Thursday before the last Sabbath in October. The object was to give opportunity to the representatives of the work of the N. C. Baptist Convention to attend. The week is so filled up with Associations that they cannot always do so.

REPORT OF EXECUTIVE COMMITTEE.

"D. P. Bridges, Maple Grove, \$50.00; J. F. Morris, Wilson's Factory and Kettle Shoal, \$50.00; J. A. Hoyle, River View, \$50.00; A. M. Ross, Bessemer City, \$25.00; total, \$175.00."—J. S. Bridges, J. D. Moore, W. A. Graham, D. A. Whinnant, J. R. Underwood, Committee.

No Auxilliary Committee had been appointed since 1888; it was re-established. The duty of its members was to

collect the State and Associational Mission funds in their respective churches. To personally communicate with every member on the roll and solicit a contribution.

Thirty-five churches; baptisms, 272; membership, 3,443; 35 churches contribute \$638.76; 18 churches have Sabbath Schools, teachers and pupils, 1,581.

DENVER AND TRIANGLE CHURCHES DISBAND.

These churches, finding they were too weak to do effective work, dissolved and united with Kid's Chapel, whence most of them had been dismissed by letter. The organization had not been approved by the Executive Committee, or desired by the members. It was the mistaken action of the Missionary, Elder M. P. Matheny.

1899. Mt. Holly. Sermon by W. R. Gwaltney, Judges v, 23; 35 churches represented; Moderator, W. A. Graham; Clerk, D. P. Bridges; Treasurer, J. D. Moore.

Visitors:—J. E. White, Corresponding Secretary; J. C. Caddell, Biblical Recorder; J. W. Cobb, Baptist; S. F. Conrad, M. P. Matheny, A. M. Ross, B. L. Hoke, J. Pruitt, C. S. Cashwell, E. M. Lyles.

Zion Hill church, Lincoln county, 11 members, was received.

ZION HILL, OR REEPSVILLE.

Zion Hill is in Lincoln county, 7 miles from Lincolnton. C. E. Beaver had preached near here as an afternoon appointment from Thessalonica. Brother Frank Kesler had returned in 1897 to live near here and is an earnest member of the church.

It was by a rising vote ordered that the Treasurer pay the family of Brother J. F. Morris, deceased, full amount appropriated for the year's work, and that Sunday's collection be also given to them.

REPORT OF EXECUTIVE COMMITTEE.

Appropriations 1898-9:—J. F. Morris, Wilson's Mills, \$25.00; J. F. Morris, Rutledge's School House, \$25.00; D. P. Bridges, Maple Grove, on building, \$30.00; D. P. Bridges, Maple Grove, salary, \$25.00; J. A. Hoyle, River

View, \$30.00; J. A. Hoyle, Crouse's Station, \$25.00; J. A. Hoyle, Bethel, \$20.00; J. P. Brantly, Link's Chapel, \$25.00; C. E. Beaver, Little Mountain, \$25.00; C. E. Beaver, work at different points, \$25.00; total, \$255.00.— J. S. Bridges, W. A. Graham, J. R. Underwood, A. W. Biggerstaff, J. D. Moore, Committee.

The following obituary was submitted by Elder Murchison for the Committee:—

JOHN F. MORRIS.

Rev. J. F. Morris was born September 6, 1852. He died July 14, 1899. His early opportunities were meagre. He labored for his daily bread and established early in life a reputation for honesty of purpose and trustworthiness of character. He married very young, and the cares of a numerous family hindered his preparation for the ministry.

His conversion occurred August, 1872, after he became a married man. Conviction overtook him during a meeting conducted by Brother George Wilkie at Andrew Stroup's Arbor, just west of Alexis. The conversion was of the nature to convince the most skeptical. He went into the work of the Master, as he had ever conducted his own temporal affairs—with all his might. He was baptized at the hands of Elder J. T. Shell into the fellowship of Mt. Zion church, in 1873.

He was ordained during the year 1881, at Fellowship church, which is now Belmont. The presbytery was composed of Elders Thomasson and Covington. His full time had been taken by the churches sometime before he was ordained, and, with the exception of one year, it remained so until his career ended in this world.

To no man does the Association owe more than to him. His labors were confined principally to our borders, and the unanimous verdict of the churches is that they were abundant and fruitful. He has served one-third of our churches as pastor; has been missionary at numerous stations and has established several churches. Scores of people in and out of this Association remember him as the faithful, simple, honest preacher of a pure gospel, who led them

from darkness into light. Bro. Morris could be trusted as a friend, brother, pastor, preacher, citizen, or any other capacity in which he was placed.

No man in Gaston county was ever such a terror to the whiskey element. They hated him because he hated their business and its pernicious effects; they honored him because he fought them openly and as a christian gentleman and upright citizen. He was not strong in body. Of frail strength, he was a lion in courage and a lamb in humility. He was called upon to pass through the fires which try men's souls, but he came out with the dross consumed and the gold refined. His Savior sat as the refiner of silver over the crucible and His own image was reflected in the soul and life of the metal which He tested. There are those who sat under his ministry who will bear testimony to the fact of the Savior's shining forth in the preacher's face as he earnestly presented salvation to a lost world. Oh, how he loved the gospel! Well did he preach it both in and out of the pulpit! Where will we find his Jonathan?

For sometime previous to his last illness, his friends observed a ripening of character. He sometimes intimated that his days were numbered and his time near its close, but not one was prepared to realize that he must cease to be among us so soon.

His illness was severe and distressing from the beginning. He knew it was the summons. "Write, Blessed are the dead that die in the Lord."

He left a large family—wife and nine children, two of whom have followed him to the better world. Four others have been prostrate with the same disease that took the father.

What can the Association do to honor and perpetuate his memory?

How firm a foundation ye, saints of the Lord,
Is laid for your faith in His excellent word!

What more can He say, than to you He hath said—
'To you, who for refuge to Jesus have fled?

The following obituary was published in the North Carolina Baptist:—

John Franklin Morris, son of Vinson Morris, was born in Gaston county, September 6, 1852, and died at his home near Stanley Creek, July 14, 1899, aged 47 years. In my estimation he made more out of himself than any one I ever knew under the same conditions. I first knew him at the age of seventeen as a farm laborer at seven dollars a month. He had no advantages of education, except such as he could obtain from the public schools of those days in such times as he could attend. At the age of 18, he married Miss Frances C. Stroup, who, with nine children, survives him. Two other children had died in his lifetime. In 1873, he united with Mount Zion church, and soon after, felt called to preach. In 1881, at the request of Fellowship (now Belmont) church, he was ordained and entered upon the full work of the ministry, serving that year Sandy Plains, Hickory Grove and Mount Zion churches. Now, having a wife and children dependent upon him, he could not attend the college or seminary, but entered upon the work, using his best endeavor to render himself a faithful workman, and looking to the Holy Spirit for guidance. I knew him intimately nearly all his ministerial life and never heard him preach an indifferent sermon; many of them would have been no discredit to our most learned men. His grammar and logic were faulty, but those who knew him felt no fear, no matter who the audience he was to address. I have often heard his sermons commended by persons of the highest literary attainments and never once heard them criticized unfavorably. He was faithful in preaching the whole gospel as he understood it, shunning not to declare the distinctive principles of the Baptists and duties of church members, including that of worshipping God by contributions to His cause. His churches, according to wealth of members, were always among the most liberal in the Association.

When wrought up in discussion, when he felt principle was involved, as he defended or advanced his position, his

face came nearer "shining" than that of any one I ever saw. Those who saw him on such occasions will never forget his countenance. He was a man of unquestioned physical courage and never hesitated to express his honest convictions. As a member of the Executive Committee I have been associated with him as a missionary almost from the formation of the South Fork Association, and think I can truly say he was the most valuable member in our ranks for the Master's work. Others excelled him in certain gifts, but for an "all around" man he did not have his equal.

Ten or twelve years ago a lady in Massachusetts began to send him pamphlets of some branch of the "Brethren;" he was able to detect its faultiness in doctrine and tendency to evil. She sent him ten dollars in money. Not wishing to deceive her, he wrote to her and told her that, while he appreciated the interest she manifested in him, he did not desire any more literature sent him as he could not find time to read the supply of other kinds that he had.

About eight years ago, Brother Morris suffered the loss of his right leg on account of some disease of the bone, thus interfering very much with his getting about, but still he labored faithfully.

On the 7th of June he assisted in the ordination of brother John L. Caldwell at Mt. Ruhama. This was his last service away from home. He leaves a widow and nine children. He was buried at the Morris family graveyard, near Stanley Creek, on the 16th of July. It is a pleasant duty to bear testimony to the work and character of this faithful servant of God. May his life encourage others to emulate his good deeds.

W. A. GRAHAM.

The following spoke to the obituary:—W. A. Graham, C. M. Murchison, Dr. C. E. Taylor, D. D.; I. M. Hilderbrand, J. D. Moore, A. Hovis, W. Hartzgrove and others.

On motion of Elder J. A. Hoyle the congregation sang, "Asleep in Jesus."

Brother Morris had been pastor of Belmont, Bruington,

Catawba, Hebron, Hickory Grove, Kid's Chapel, Links, Macedonia, Mt. Zion, Mt. Holly, Providence, Salem, and Sandy Plains churches of this Association.

He was often Associational Missionary and when there was a debt he would suggest that the others be paid and he would wait, when there was no one of them who needed the money more. The only act of his life which brought discredit upon him as a christian, was committed near Mt. Holly. This was exaggerated and some people endeavored to break him down completely and destroy his usefulness. He confessed his sin before it was known. The church and the people generally believed his statement and he was restored to the same confidence he formerly possessed. God so ordered it that his death was announced in the Association at Mt. Holly, and those who had endeavored to destroy him heard him eulogized and his memory handed to future generations as blest.

ELDER JOHN L. CALDWELL.

He went to nurse brother Morris and stayed until his death. He contracted the fever, but it did not develop until he reached Wake Forest. He was of the fourth generation reared near to and members of Mt. Ruhama church. He possessed the confidence of his acquaintances from his youth and bid fair to equal, if not surpass, any one ever living in the community in work for the Master. He had desired for several years to attend college and better prepare himself for work; when he finally succeeded, the Master called him home before he had fairly begun his course of study.

The following obituary was submitted by Brother Murchison:—

John Lemuel Caldwell was born June 13th, 1871. He died at Wake Forest College, October 25th, 1899, of typhoid fever. His illness continued through 52 days and from the first there seemed very little hope of recovery. The disease was probably contracted at a place where he held a meeting a short while before leaving his home for college.

Brother Caldwell was a young man of much promise to his family, church and denomination, all of whom feel much bereaved. He has proved his efficiency as church treasurer, secretary, of the Association and union meeting, and had met much success as a public school teacher. His preaching was above that of the ordinary beginner and impressed his hearers with its sincerity and plainness.

Licensed to preach by Mt. Ruhama church, of which he had been a member many years, October 20, 1895. Ordained by request of same church, June 17, 1899, the ordination sermon being preached by Rev. J. F. Morris who preceded him to the better world only a few months. Rev. J. A. Hoyle baptized him September 7, 1890.

Feeling the necessity for better equipment for his Master's work, he decided, while teaching school at Maiden during March, 1899, to enter Wake Forest College at his earliest convenience. He then, at the opening of the session, entered only to meet his preceptors for three days, when he took his bed for the great struggle.

A few days before the summons came, he gave directions for the last rites over his body:—it should be sent home to be buried at Mt. Ruhama church, his pastor, Rev. W. B. McClure to preach from the text; "I have fought a good fight, etc."

The body was borne along the S. A. L. Railway as his brethren were gathering for the session of the Association of which he was a member.

We feel that his death is a great loss to the work in our bounds for we expected much from his labors and influence. God does nothing amiss, consequently, we bow in submission to his decrees. We pray that his example may be emulated by many of our young men. He lay down

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Thirty-six churches; 211 baptisms; 3,502 membership; 36 churches contribute, \$2,660.22; 23 Sabbath Schools; attendants 2,010.

ELDER WM. ABERNETHY.

Elder Wm. Abernethy was a son of Alexander Abernethy. He was ordained to the ministry in 1867, at St. Paul's church. He was a man of fine education, yet because he dressed in homespun, rated himself an uneducated man. He was a dissatisfied dyspeptic and in the Association generally spoke in a bad humor and quarrelsome manner. He originated a new sect and was for it, excluded from Warlick's, but after a short time his crowd disbanded and he returned to the church. He was never reported as pastor of any church in the minutes. His sermon were well prepared but his delivery bad. He died in 1899, aged 78 years.

ELDER C. E. GOWER.

Elder C. E. Gower is a graduate of Wake Forest. He served several churches a short time as pastor, but with no notable results for the Master.

ELDER C. M. MURCHISON.

Elder C. M. Murchison is now pastor at Mt. Holly, preaching twice a month. He has served Catawba, Kid's Chapel, Mountain Grove, Penelope, Thessalonica and Warlick's as pastor, and done considerable missionary work in the Association. He is one of our best preachers; a safe, consecrated, level-headed man. The minutes show him to have been a valuable workman in advancing the Master's cause in the Association.

J. A. HOYLE.

J. A. Hoyle had been a Methodist, but was baptized by Elder A. C. Irvin in 1880, and ordained in 1882. His first work was at Shady Grove, near Cherryville. His labors began in our Association at Dellinger's Grove (now Link's Chapel) with evening appointment, in 1884. In 1885, he became pastor of Macedonia and Salem, and also of Link's Chapel, which had been organized. He was the instrument of a great change at Macedonia. The church moved out on the Sherrill's Ford road, nine miles from Lincolnton. The uncouth building was succeeded by a new house-

ceiled and painted and with blinds to it. I think the improvement which he effected here in the church and the community was equal to that in the house of worship, and is at this time his greatest work among us. He has baptized more members than any other minister in our bounds, and built more church houses. Macedonia, Mt. Ruhama, Mount Zion, Link's Chapel, Maiden, Bethel and River View have been constructed under his pastorates. He has been signally blessed as the introducer of Baptist doctrines into communities, the organization of churches and building of good houses. His churches, so far, have not developed much in the grace of giving, but it will be time enough to write his life work when it is closed. He is the Moderator of the South Fork Union and has been since its organization. Has been pastor of Salem, Hebron, Bruington, Long Creek, Mt. Zion, River View, Bethel, Link's, Maiden, Mt. Ruhama, Olivet and Leonard's Fork. In recent years past he has been an aspirant for political honors and to some extent injured his usefulness.

ELDER W. R. GWALTNEY.

Elder W. R. Gwaltney is an important chapter in the history of the Baptists of North Carolina, ranking with Pritchard, Jones, Hufham, Durham, &c. Although his shadow has nearly reached the bottom of the hill, it is hoped that the Master yet has much for him to do before He calls him home. The time to write his life will be at its close. He is an example of what a power an awkward country boy, who consecrates himself to his Master's service and follows the guidance of the Spirit, may become. He has built more good city church houses than any man in the North Carolina Baptist State Convention. He is now engaged in one for the Hickory church. His work in the South Fork has been a blessing to the brethren as an instructor and counsellor. May the Master spare him to us many days yet.

ELDER W. F. WATSON.

Elder W. F. Watson, now pastor at Gastonia, is one of

the most useful men we have ever had among us. He is a fine talker, ready and witty speaker, and adds much to the sessions of the Association and Union. He publishes the Baptist Worker monthly as an Associational journal. It is a great help in keeping the work before the church members and the church members at work.

ELDER A. W. SETZER.

He appears as a delegate to the Association from Mt. Ruhama church from 1890 to 1893; as an ordained minister from 1894 to 1897. He preached the Introductory Sermon at the session of 1892, and was the Clerk of the Association at that session. He has served as pastor the Monumental church, at Greenville, for several years, and is now at Morehead City. He is an active worker, develops well his churches, and is esteemed a good preacher.

The young ministers in the Association can hardly be said to have much history. J. L. Vipperman, at Dallas, Belmont, Hebron and Lowell; A. M. Ross, at Bessemer; B. L. Hoke, at McAdensville, Newton and Catawba; B. M. Bridges, at Sandy Plains; J. C. Havnaer, at River View; C. E. Beaver, at Reepsville and Salem, and others, whose names do not occur to me, are zealous workers, and I hope the pages in future history of the South Fork will present an account of good work they have been used by the Master to accomplish.

UNION MEETINGS.

These were held regularly the first four or five years and discontinued for the lack of speakers to discuss the queries. Four or five speakers had each to speak on every subject presented and it became wearisome. It is different now (1900). For four years the Unions have been held and are very instructive to the church members. Attendance upon them is very good. Elder J. A. Hoyle is Chairman, Brother W. C. Mullen, Clerk.

SOUTH FORK OF CATAWBA BAPTIST CHURCH.

This church as appears from the minutes, united with the Broad River Association in 1809. I have been unable

to trace its existence. I think it was at Iron Station where Sharon was afterwards organized.

Conclusion.

History is a correct account of that which occurred as it occurred. Any attempt to write it as you would have preferred it to occur, or it might have occurred, is fiction.

I have endeavored to compile the history of the South Fork Association. A complete history would require a separate narrative of each church. This would require much labor and expense. It would be well for each church, that has reached an age of twenty years, to have its history written and published in pamphlet before those familiar with it shall pass away. Many circumstances which are not enumerated are of equal importance to what has been told, but they were not known to the writer. As they shall recur to the memory of any one, let him "or him that heareth" send an account of them, while fresh in mind, to the Worker or other Baptist paper and they will be preserved for a future edition of the work.

I have used the personal pronoun quite freely and often referred to myself. I have done this without intentional egotism, but so much of the work of the Association has been committed to my direction, it would be difficult to do otherwise without awkwardness.

It would be pleasant to pass in review the many brethren who have been active in the Master's work in the Association, but the want of space forbids, and, besides this, there are in the churches men and women who quietly discharge their duties, as the pillars of their church, yet are scarcely known beyond their neighborhood. Let us all take our places with them. We labor for our Master; he knows all; what we may do for His cause will not be forgotten by Him.

One cause of small contributions in Western North Carolina to religious work was the lack of money, or cash. The

people received and handled but little money. The business of the country was done on a trade, or barter, basis; nearly all on time, or credit, and in the fall, the farmer took his produce to the merchant to settle his account. Money was paid for only a few articles, and in many stores for none. Dr. Hufham told me recently that a gentleman connected with the banks in Asheville after the War, informed him that frequently there was not two hundred dollars in cash in the two banks in that city. Feathers of ducks and geese generally brought cash; this accounts for the large flocks of these fowls then generally found in the country.

The pivotal point at which payment in cash for farmers' produce was introduced, was Hickory by Hall and Patterson, Mr. J. Gaither Hall being the manager. They would pay cash for from "a pound of rags to a car load of dried fruit." Others had to do likewise. The barter system still prevails to a great extent in the stores not situated on the railroads, yet there are few if any who will not pay cash for some kinds of produce. Rev. J. K. Howell at the session of the Association in 1873, remarked, "that the people needed some one to show them how to obtain some money." As the people have received cash in exchange for the products of their labor, contributions have increased, but they are yet ungratefully small.

Ordained Ministers.

Ordained Ministers in 1899:—C. E. Beaver, W. B. McClure, J. P. Brantly, C. M. Murchison, D. P. Bridges, J. L. Vipperman, J. W. Griffin, W. F. Watson, W. R. Gwaltney, E. S. Whisnant, I. M. Hilderbrand; C. E. Woodruff, J. A. Hoyle.

The following ministers have been ordained in the Association since its organization:—J. G. Hill, Mt. Zion; J. J. Payseur, Salem; J. F. Morris, Belmont; A. W. Setzer, Mt. Ruhama; J. S. Gwaltney, Macedonia; J. L. Caldwell, Mt.

Ruhamas; D. P. Bridges, Olivet; T. P. Brantley, Olivet; W. B. McClure, Mt. Zion; C. E. Beaver, Maiden.

Executive Committeemen.

Executive Committeemen whose terms have exceeded one year:—W. A. Graham, 21 years; J. S. Bridges, 13 years; D. A. Whisnant, 12 years; J. R. Underwood, 8 years; G. I. Paysour, 7 years; J. D. Moore, 6 years; J. H. Deal, 4 years; J. C. Fichte, 3 years; J. L. Wilkie, 3 years; A. W. Biggerstaff, 3 years; L. Warlick, 3 years; B. Fish, 2 years; H. Padgett, 2 years; B. Stroup, 2 years; W. W. Bridges, 2 years; G. M. Whitener, 2 years.

Delegates to Associations.

Bruington:—1879, Elder T. W. Upton, I. C. Sanders; 1880, Elder T. W. Upton, J. Hansel.

Mull's Chapel:—1879, Elder W. F. Hull; 1880, W. B. Mull, Wm. Johnson.

Hickory:—1879, Elder J. R. Jones; 1880, J. R. Jones, A. Ramseur, E. Wood.

Hickory Grove:—1879, J. Brumfield, W. H. Cherry, T. J. Wallace, A. M. Wallace; 1880, J. R. Stone, H. Padgett, W. Cherry.

Kid's Chapel:—1879, W. A. Graham, G. W. Goodson, D. H. Parker, J. Stillwell, J. H. Boothe; 1880, W. A. Graham, J. P. Cloninger.

Liberty Hill:—1879, Hiram Helms; 1880, Elder D. Carpenter, H. Helms.

Lincolnton:—1879, J. L. Wilkie, C. E. Childs; 1880, Not Represented.

Lowesville:—1879, W. C. Withers, J. P. Loftin; 1880, J. P. Loftin.

Macedonia:—1879, A. Goodson, O. W. Withers; 1880, Elder J. S. Gwaltney, W. A. Keener, M. Beal.

Mt. Ruhamas:—1879, J. W. Kirksey, D. H. Abernethy,

L. S. Caldwell; 1880, L. S. Caldwell, L. J. Caldwell, J. L. Crouse, M. A. Clark.

Mt. Zion:—1879, L. A. Abernethy, J. R. Chronister, B. Stroup, E. Senter, J. G. Hill, E. P. Cloninger; 1880, J. G. Hill, B. Stroup, R. Hansell, W. J. Caldwell, W. B. McClure, J. Black.

Providence:—1879, Elder G. J. Wilkie, T. J. Hamilton, S. I. Bolinger; 1880, Elder G. J. Wilkie, J. A. Wilkie, G. Danner.

Providence II:—1880, M. O. Hoffman, J. M. Hoffman.

Salem:—1879, G. I. Paysour, J. Robinson; 1880, A. Robinson, A. G. Harrill.

Thessalonica:—1880, C. Canipe, J. Killian.

Bruington:—1881, Elder T. W. Upton, J. W. Hansel; 1882, Elder T. W. Upton, W. W. Hansel.

Mull's Chapel:—1881, P. P. Mull, Wm. Huffman; 1882, Brother P. M. Mull.

Hickory:—1881, Elder J. R. Jones; 1882, By Letter.

Hickory Grove:—1881, Elder J. Brumfield, G. C. Rhyne, W. H. Cherry, M. L. Clemmer, S. V. Smith, S. J. Skidmore; 1882, Elder J. Brumfield, R. H. Abernethy, W. H. Cherry, R. B. Stone, R. Finison, S. I. Skidmore, Chas. Jenkins.

Lincolnton:—1881, J. L. Wilkie, J. J. Cornwell; 1882, Brother J. L. Wilkie, E. M. Cobell.

Liberty Hill:—1881, Elder D. Carpenter, H. Helms; 1882, Not Represented.

Kid's Chapel:—1881, W. A. Graham; 1882, W. A. Graham, S. A. Whitener.

Mt. Zion:—1881, J. T. Shelton, B. Stroup, R. Hansel, Elder J. F. Morris, D. F. Abernethy, B. McClure; 1882, Elder J. F. Morris, B. Stroup, L. A. Abernethy, John Chronister, Augustus Stroup, E. Senter.

Providence I:—1881, Elder G. J. Wilkie, D. Fish, J. A. Wilkie; 1882, Elder G. J. Wilkie.

Providence II:—1881, B. Baker, H. Hilderbrand; 1882, Brother Miles Huffman.

Salem:—1881, G. I. Paysour, A. G. Harrill; 1882, Elder

J. A. Huggins, A. G. Harrill, G. I. Paysour.

Thessalonica:—'81, W. A. Wray; '82, Brother Eli Johnson.

Macedonia:—'82, A. Goodson, J. Burke, J. P. Mullen.

Mountain Grove:—'82, D. A. Whisnant, Calvin Baker.

Mt. Ruhama:—'82, J. L. Caldwell, L. S. Caldwell.

Sandy Plains:—'82, J. L. Smith, E. M. Smith.

Newton:—'82, Elder J. K. Faulkner, W. W. Bridges.

Bruington:—'83, T. W. Upton, John Hansell; '84, T. W. Upton, John Hansell.

Mull Chapel:—'83, Elder W. F. Hull, P. A. Mull; '84, W. F. Hull, P. M. Mull, W. B. Mull, Oaks.

Hickory:—'83, T. J. Wiggs, A. L. Ramseur; '84, T. J. Wiggs, B. F. Whitesides.

Hickory Grove:—'83, W. W. Rankin, W. H. Cherry, C. C. Jenkins, James Cherry; '84, Elder J. Brumfield, W. W. Rankin, G. C. Rhyne, M. L. Clemmer, J. Cherry, J. M. Skidmore, R. B. Stone, Finson.

Liberty Hill:—'83, Elder Daniel Carpenter.

Lowesville:—'83, W. C. Withers.

Kid's Chapel:—'83, D. H. Parker, J. F. Barnett, C. G. Tucker, S. A. Whitener, D. A. Barnett; '84, C. G. Tucker, S. A. Whitener.

Macedonia:—'84, J. P. Mullen, M. C. Laney, J. Burke.

Mt. Ruhama:—'84, By Letter.

Lincolnton:—'83, Elder J. K. Faulkner, J. L. Wilkie; '84, J. K. Faulkner, E. H. Cauble.

Mt. Zion:—'83, J. F. Morris, L. A. Abernethy, Stroup, W. B. McClure, J. Chronister; '84, J. F. Morris, B. Stroup, A. Stroup, E. H. Abernethy.

Mountain Grove:—'83, G. M. Whitener, C. Baker, D. A. Whisnant, C. J. Sigmon; '84, G. M. Whitener, C. Baker, J. L. Ballard.

Newton:—'83, W. W. Bridges; '84, W. W. Bridges, D. P. Bridges.

Providence I:—'84, J. A. Wilkie.

Providence II:—'83, H. Burns, M. Hoffman; '84, J. Deitz, H. Burns, S. Whisnant.

Salem:—'83, Elder J. A. Huggins, J. A. Hovis, M. W. Garrison; '84, G. I. Paysour, A. D. Robinson.

Sandy Plains:—'83, E. M. Smith, J. L. Lanier; '84, E. M. Smith, Wm. Clemmer.

Thessalonica:—'84, I. P. Bangle, E. Johnson.

Hebron:—'83, J. L. Grice; '84, Elder J. A. Williams, J. C. Fichte, J. R. Underwood, F. T. Beattie.

Link's Chapel:—'84, J. Morrison.

Bruington:—'85, Elder T. W. Upton, J. Hansel; '86, T. W. Upton, John Hoover.

Hickory:—'85, Elder N. B. Cobb, Azor Shell; '86, Elder N. B. Cobb, J. F. Click, Dr. B. F. Whitesides.

Hebron:—'85, Elder J. Brumfield, G. C. Rhyne, J. M. Hollabough, W. W. Rankin, A. P. Arney, J. M. Skidmore, S. J. Skidmore; '86, J. M. Hollabough, L. V. Smith, S. J. Joy, J. S. Cherry, John Rumfelt.

Kid's Chapel:—'85, W. A. Graham; R. A. Keever; '86, W. A. Graham, R. A. Keever, W. S. Kids, D. H. Parker, George Noles.

Lincolnton:—'85, Elder J. K. Faulkner, E. H. Cauble.

Liberty Hill:—'86, By Letter.

Link's Chapel:—'86, Elder J. A. Hoyle, H. Parker.

Macedonia:—'85, J. Mullen, T. J. Sanders, E. S. Withers, J. Spargo, N. M. Spargo; '86, J. Burke, M. Laney, J. L. Perkins, J. Spargo, A. Ewing, M. Sigmon, W. A. Lawing, M. T. Miller.

Mountain Grove:—'85, Elder C. M. Murchison, D. A. Whistnant, C. P. Whitener; '86, P. M. Sharp.

Mt. Ruhama:—'85, N. M. Sherrill, J. Crouse; '86, D. H. Abernethy, W. M. Taylor, J. Deal.

Mt. Zion:—'85, Elder J. F. Morris, S. A. Stroup, B. Stroup, W. B. McClure, A. Hovis, J. R. Chronister, J. T. Shelton, W. J. Caldwell; '86, J. F. Morris, D. L. Nance, M. Bynum, J. L. Abernethy, W. Hovis.

Mull Grove:—'86, A. M. Williams.

Providence II:—'86, M. Hoffman.

Newton:—'85, W. W. Bridges; '86, W. W. Bridges, C. M. Burriss.

Salem:—'85, W T McCoy, G I Paysour, D F Clanton, W I Garrison, J Harrill; '86, G I Paysour, A Mauney, J Harrill, D F Clanton.

Warlick's:—A J Cook, J F Cook; '86, M C Hilderbrand.

1887.

Bruington:—J W Hansell.

Catawba:—J S Bridges.

Fellowship:—W F Fichte.

Hebron:—J R Underwood, J S Grice.

Hickory:—Flder G W Gardner, J F Click.

Hickory Grove:—W W Rankin, L L Sands.

Kid's Chapel:—W A Graham, R A Keever, A A Keever, W Keever, T J Womack:

Lebanon:—J F Killian.

Lincolnton:—J T McLean.

Liberty Hill:—Elder Daniel Carpenter.

McAdensville:—L A Reynolds.

Macedonia:—M Sigmon, M E Ewing, George Beal, John Lawing.

Mountain Grove:—G M Whitener, D A Whisnant, C J Sigmon.

Mt. Ruhama:—S L Bolinger, Jonas Deal, John Oliver.

Mt. Zion:—Elder J F Morris, W B McClure, John Chronister, W J Caldwell.

Mull Chapel:—William Johnson.

Newton:—W W Bridges.

Olivet:—J P Stewart.

Providence I:—J A Wilkie.

Providence II:—Cephas Young, H Burriss.

Salem:—J A Hoyle, J Hovis; G I Paysour, D A Robinson.

Sandy Plains:—A Warren, L Groves, J West.

Warlick's:—Elder C M Murchison, J K Bobbitt, A J Cook, L Warlick.

1888.

Bruington:—Elder J F Morris, A Hovis.

Catawba:—J S Bridges, Lewis Danner.

Fellowship:—G M Armstrong, J B Smith.

Hebron:—J R Underwood, S L Gryder.

Hickory:—R L White, J P Jones.

Hickory Grove:—G M Shives, G C Rhyne, W Skidmore.

Kid's Chapel:—W A Graham.

Lincolnton:—J T McLean.

McAdensville:—W B Zimmerman, A L D Bumgarner.

Macedonia:—M M Burke.

Mountain Grove:—C Baker, B Baker, D A Whisnant.

Mt. Ruhama:—D E Wilson, Lee Setzer.

Mt. Zion:—Elder W B McClure, H Abernethy, B Stroup.

Mull Chapel:—P M Mull.

Newton:—W W Bridges.

Olivet:—D P Bridges, W W Ervin, Austin Fox.

Providence I:—J A Wilkie, H C Hewitt.

Providence II:—J Johnson, J Hicks, H Burns.

Penelope:—Elder C M Murchison, J F Click.

Salem:—J A Hoyle, J I Allen, J A Hovis, John Pay-sour.

Sandy Plains:—E M Smith.

Thessalonica:—P W Bangle, J W Rhyne.

Warlick's:—F Sidez, A J Cook, J B Glass.

1889.

Bruington:—Elder J F Morris, A Hovis.

Catawba:—J H Trollinger, T H Erwin, J S Bridges, M J Cochrane.

Fellowship:—W F Fichte, A F Hand.

Hebron:—J R Osment, J L Grice, J R Underwood.

Hickory:—J P Jones.

Hickory Grove:—W F Moseley, G M Shives, J M Hol-labough, David Mitcham, George Rumfelt, W S Skidmore.

Kid's Chapel:—W A Graham, S A Whitener.

Lebanon:—W C Wentz.

Lincolnton:—J T McLean, C Stroup.

Link's Chapel:—G W Edwards, A C Lineberger.

Macedonia:—J P Mullen, I Dellinger, W H Ballard, George McColister.

Mountain Grove:—D A Whistnant, B. Baker.

Mt. Ruhama:—E F Wilson, D E Wilson, A M Caldwell, W H Drum.

Mt. Zion:—W J Caldwell, E V Senters, W Abernethy, T J Warren.

Mull's Chapel:—W B Mull.

Newton:—J B Marsh, A B Ervin.

Olivet:—W W Bridges, W A Kale, I A Litton, A N Bridges.

Providence I:—H C Hewitt, J A Wilkie.

Providence II:—G W Hood, Cephas Young.

Penelope:—C M Murchison, J F Click.

Salem:—J A Hoyle, A G Harrill, D F Clanton.

Sandy Plains:—E M Smith.

Thessalonica:—W P Rhoney.

Warlick's:—A J Cook, L Icard, J Page, I W Shoup.

1890.

Bruington:—Elder J F Morris, J T Morris.

Catawba:—J S Bridges, Lewis Danner, Chas. Erwin.

Hebron:—J L Grice, J E Etters, S L Gryder.

Hickory:—J A Martin.

Hickory Grove:—W W Rankin, J F Cherry.

Kid's Chapel:—W A Graham, S A Whitener, J M Kids, C G Tucker, A Pool.

Lebanon:—W C Wentz.

Lincolnton:—Elder C E Gower, C Stroup.

Link's:—W T Welch, T E Lineberger.

Macedonia:—J P Mullen, I Dellinger, J S Hawkins, J Burke.

McAdensville:—S J Skidmore.

Mountain Grove:—C J Sigmon.

Mt. Ruhama:—J H Deal, D E Wilson, A W Setzer, L J Caldwell, J L Caldwell, T W Bradshaw.

Mt. Zion:—W B McClure, B Stroup, H W Hovis, S A Stroup, C Nance, E V Senters, J S Huggins.

Mull Chapel:—W B Mull.

Olivet:—W W Bridges, W A Kale, J Stewart.

Providence II:—G W Hood.

Penelope:—C M Murchison.

Salem:—J A Hoyle, G I Paysour, D F Clanton.

Sandy Plains:—John Groves, N A Jenkins, T J Warren,
Wm. Allen.

Thessalonica:—James Caldwell, C Canipe.

1891.

Bruington:—J F Morris, J T Morris, D H Hovis.

Catawba:—J S Bridges, M J Cochrane.

Hebron:—J R Underwood, J R Osment.

Hickory:—J F Click, A L Ramseur, J A Martin, C E
Woodruff.

Hickory Grove:—J F Cherry.

Kid's Chapel:—W A Graham, S A Whitener.

Lebanon:—W C Wentz.

Lincolnton:—A W Biggerstaff.

Link's:—T F Thornburg, A C Lineberger.

Macedonia:—S J Hawkins.

Maiden:—J H Deal, D A Finger.

McAdensville:—L A Reynolds

Mountain Grove:—D A Whisnant, C Baker.

Mt. Holly:—G M Shives, A O Bass.

Mt. Ruhama:—D E Wilson, A W Setzer, J L Crouse,
J C Barker.

Mt. Zion:—B Stroup, W J Caldwell, S A Stroup, C F
Abernethy, J A Kennedy.

Newton:—G W Cochrane, J B Marsh.

Olivet:—D P Bridges, W A Kale, A W Brown.

Providence II:—J Brittain, J J Hicks.

Penelope:—C M Murchison, P K Morgan.

Salem:—D F Clanton, G I Paysour.

Sandy Plains:—W E Beatty.

Thessalonica:—W P Rhoney, D W Ramseur.

Warlick's:—A J Cook, M C Hilderbrand.

1892.

Bruington:—J F Morris, J T Morris, J W Hansell.

Catawba:—J S Bridges, M J Cochrane.

Hebron:—J R Underwood, J E Etters, S L Gryder.

Hickory:—W F Jones, Dr B F Whitesides, A L Ram-seur, R L White.

Hickory Grove:—W W Rankin.

Kid's Chapel:—W A Graham.

Lincolnton:—A W Biggerstaff, A B Ervin.

Link's:—G W Edwards.

Macedonia:—S J Hawkins, J P Mullen, J Burke, Leander Perkins, J B Ewing.

Maiden:—J H Deal, A B Ervin.

McAdensville:—W F Simmons, W F Skidmore.

Mountain Grove:—C G Sigmon, Jonas Abernethy, D A Whisnant.

Mt. Holly:—C H Harris.

Mt. Ruhama:—A W Setzer, D H Abernethy, L J Caldwell, J A Huit, W H Drum.

Mt. Zion:—J R Chronister, D J Huggins, Stroup, E V Senter, W J Caldwell, S L Stroup.

Newton:—C H Burriss, John Danner.

Olivet:—W Brown, I A Litton, M T Bynum, A N Bridges.

Providence II:—Samuel Whisnant, A L Young.

Penelope:—C M Murchison, I M Hilderbrand.

Salem:—J A Hoyle, D F Clanton.

Sandy Plains:—J F Grover.

Thessalonica:—W P Rhoney.

Warlick's:—C E Gower, R F Sides.

1893.

Belmont:—G M Armstrong, J P Stough, R C Bowen, N F Renshaw, J Hansell.

Bruington:—J F Morris, James Hovis, W T Upton.

Catawba:—J S Bridges.

Dallas:—S D Brown, J R Lewis.

Gastonia:—W F Marshall, J D Moore.

Hebron:—J L Grice, J R Underwood.

Hickory:—C S Cashwell, J A Martin, J F Click.

Hickory Grove:—E W Hand, J L Rankin, R B Abernethy, R C Smith, J F Cherry.

Kid's Chapel:---W A Graham, S A Whitener, C G Tucker, A L Ballard.

Lebanon:---E Litton, L E Killian.

Lincolnton:---A W Biggerstaff, J P Cauble, J T McLean.

Link's:---W F Huggins, J G Lineberger.

Lowell:---A P Arney, D W Mitchum.

Macedonia:---J P Mullen, P G Lynch, S J Hawkins, Lee Perkins.

Maiden:---J A Hoyle, A B Ervin, J A Kennedy.

McAdensville:---F J McAuley, T McSwain.

Mountain Grove:---C Baker, D A Whisnant.

Mt. Holly:---C H Harris, C W Upton, S L Bollinger, W W Hartgrove, J W Hansell.

Mt. Ruhama:---A W Setzer, J L Caldwell.

Mt. Zion:---W F McColister, B Stroup, G W Abernethy, W B McClure, E P Cloniger, C F Abernethy.

Newton:---C M Burriss.

Olivet:---M T Bynum, J Bradburn.

Providence II:---J J Hicks, Max Burns.

Penelope:---C M Murchison, I M Hilderbrand, J S Hilderbrand.

Salem:---A G Harrill, G I Paysour, W F Dellinger, W B Hooper.

Sandy Plains:---N A Jenkins, H C Robinson.

Thessalonica:---W P Rhoney.

Warlick's:---A J Cook.

1894.

Belmont:---G M Armstrong, A F Hand, Ural Mitchell, R T Mitchell.

Bruington:---J F Morris, A Hovis, W P Upton, T J Wallace, J T Morris.

Catawba:---J S Bridges, M J Cochrane.

Dallas:---J R Lewis, C M Hoffman.

Denver:---W S Kids, J T Cochrane.

Gastonia:---E F Jones, J Jenkins, E M Smith, W F Marshall, M P Matheny.

Hebron:---W F Moseley.

Hickory:---C S Cashwell, John Pierce, J F Click.

Hickory Grove:---J F Cherry.

Kid's Chapel:---S A Whitener, C G Tucker.

Lincolnton:---J Blackburn, Pink Campbell, J T McLean.

Link's:---W F Huggins.

Lowell:---A P Arney, D A Jenkins.

Long Creek:---J M Hoffman, D A Jenkins.

Macedonia:---I H Laney, J P Mullen, J Burke, Leander Perkins.

Maiden:---J A Hoyle, E S Whisnant, D Finger, J A Kennedy, L S Caldwell.

McAdensville:---Joseph Fox.

Mountain Grove:---C Baker, D A Whisnant, D Hoffman.

Mt. Holly:---C W Upton, J W Hansell, C E Beaver.

Mt. Ruhama:---A W Setzer, J L Caldwell, J Barker.

Mt. Zion:---G W Abernethy, E P Cloninger, E V Senter, I S Hovis, S Murphy, W A Caldwell.

Newton:---Dr J C Whitesides, A M Hand, C Burriss.

Olivet:---J Brown, J W Stewart.

Providence I:---Carlton Hewitt.

Providence II:---M Burns.

Penelope:---C M Murchison, I M Hilderbrand.

Salem:---G I Paysour, D F Clanton, N F Hovis, Wm. Dellinger.

Sandy Plains:---N A Jenkins, J H Hoffman.

Triangle:---J L Hager, John Stillwell.

Thessalonica:---W P Rhoney, Jacob Norwood.

Warlick's:---A J Cook, J B Glass, R B Abernethy.

1895.

Bruington:---J F Morris, J T Morris, R R Lay, F B Morris.

Catawba:---J S Bridges, M J Cochrane.

Dallas:---C Floyd, C S Stough.

Gastonia:---E F Jones, L L Jenkins, J A B L Hurley, W F Marshall.

Hickory:---C S Cashwell, J F Click, J A Martin, J D Elliott.

Hickory Grove:---C L Hope, I V Abernethy, D C Abernethy.

Kid's Chapel:—W A Graham, S A Whitener.

Link's:---L A Abernethy, A N Jones.

Long Creek:---M L Hoffman, C W Hoffman.

Maiden:—J A Hoyle, J H Deal, E N Whisnant, J A Kennedy, W J Caldwell.

McAdensville:—Z T Bell.

Mt. Holly:—W W Hartgrove, J W Hansell.

Mt. Ruhama:—J L Caldwell, W H Drum, A B Caldwell, J C Barker.

Mountain Grove:—D A Whisnant, C Baker, J F Abernethy, Edgar Abernethy.

Newton:—C M Burriss, G W Cochrane, A M Harrill.

Olivet:—W W Bridges, J Brown, D B Herwell, J H Christenbury.

Sandy Plains:—J H Hoffman, W B Robinson.

Salem:—D F Clanton.

Thessalonica:—W P Rhoney, D H Ramseur.

Warlick's:—C E Beaver.

Bethel:—A W Biggerstaff, W C Mullen.

Lincolnton:—J L Wilkie.

Lowell:---J T Jenkins, H Arney.

Hebron:---J R Underwood, L C Prim, D H Roberts.

Macedonia:—H Parker, J Burke.

Penelope:—C M Murchison.

Startown:—Chas. E Deal.

1896.

Belmont:---G M Armstrong, R C Bowen, W W McLean.

Bruington:—J F Morris, J T Wallis, T S Black, J D Caldwell.

Catawba:—L M Danner.

Dallas:---J R Lewis, C S Stough.

Gastonia:---J D Moore, W H Hoffman, J A White, W F Marshall, J Hurley.

Hickory:—C S Cashwell, S P Hatton, J F Pierce.

Hickory Grove:—J D Howe, Edward Hansell, B F Smith.

Kid's Chapel:—W A Graham, S A Whitener.

Long Creek:—A Hoffman, C Hoffman, A J Baldwin.

Maiden:—J A Hoyle, A B Ervin, R A Lynch, Jacob Abernethy.

McAdensville:—K M Kee, F J McAuley, J S Fox.

Mt. Holly:—J W Hansell, L R Norket.

Mt. Ruhama:—J L Caldwell, L J Caldwell, A M Caldwell.

Mountain Grove:—D A Whistnant.

Newton:—A M Harrill.

Olivet:—Jacob Stewart.

Sandy Plains:—W E Beattie, J H Hoffman.

Salem:—D F Clanton, G I Paysour.

Thessalonica:—W P Rhoney.

Providence II:—A D Young.

Bethel:—A W Biggerstaff, A M Shrum.

Lincolnton:—A C Huss.

Lowell:—A P Arney, W Sams, J W Groves.

Hebron:—W F Moseley, J R Underwood, J S Underwood, C T Thomas.

Macedonia:—J P Hawkins, J C Nance.

Penelope:—C M Murchison.

Startown:—Chas. E. Deal.

1897.

Bethel:—A W Biggerstaff, W C Mullen.

Bessemer:—Elder A M Ross.

Bruington:—J F Morris, James Hovis, J L Hoover, M E Hovis, T S Black.

Catawba:—J S Bridges, Gaius Wilkie.

Gastonia:—J D Moore.

Hickory:—C S Cashwell, J F Click, A L Ramseur, Prof. S P Hatton.

Hebron:—J R Underwood, J S Underwood, W L O'Daniel.

Hickory Grove:—Ed. Hansell, J D Howe, D C Abernethy, D L Abernethy.

Kid's Chapel:—W A Graham, S A Whitener, C G Tucker.

Link's:—G W Goodson, L A Abernethy.

- Long Creek:—J M Holland, J M Jenkins.
 Macedonia:—S J Hawkins, L Perkins.
 Maiden:---J A Hoyle, E S Whisnant, J W Griffin,
 Jacob Abernethy.
 McAdensville:—J S Fox, J V Fisher.
 Mountain Grove:—J F Abernethy, E A Whisnant.
 Mt. Holly:—L R Norkett.
 Mt. Ruhama:—J L Caldwell, J P Drum, L J Caldwell,
 J C Barker, T L Crouse.
 Mt. Zion:—L S Hager, E V Senter, G W Abernethy,
 Reddy Rhyne.
 Olivet:—J H Burrage, J H Fry, J R Fry, John S
 Bridges.
 Penelope:—C M Murchison, I M Hildebrand, J R
 Hoisl y.
 River View:—E Huss.
 Salem:—G I Paysour, D F Clanton.
 Sandy Plains:—W E Beattie, N A Jenkins.
 Thessalonica:—W P Rhoney, Luther Bangle.
- 1898.
- Belmont:---J P Stough, R C Bowen.
 Bethel:—A W Biggerstaff, L M Hoke.
 Bessemer:---Elder A M Ross.
 Bruington:—J F Morris, S L Smith, H M Wallis, J D
 Caldwell, James Loftin.
 Catawba:—J S Bridges, M J Cochrane.
 Dallas:---J R Lewis.
 Gastonia:---Elder J D Moore, C H Durham.
 Hickory:---W R Gwaltney, B F Whitesides, R L White,
 John Whitener, S P Hatton.
 Hickory Grove:—J D Howe.
 Kid's Chapel:—W A Graham, S A Whitener, Isaac
 Lawe.
 Lebanon:---W E Clark.
 Lincolnton:—James Bean.
 Leonard's Fork:—W H Hoover, Thos. Heavner.
 Lowell:---Robert Groves.
 Macedonia:—J F Hawkins.

Maiden:—J A Hoyle, E S Whisnant, C E Beaver,
Jacob Abernethy.

Mountain Grove:—J W Whisnant, C M Rockett.

Mt. Holly:—J W Hansell, J W Abernethy.

Mt. Ruhama:—J L Caldwell, D E Caldwell.

Mt. Zion:—E V Senter, B Stroup, Robt. Nance, Reddy
Rhyne.

Newton:—A M Harrill, G W Cochrane.

Olivet:—J H Burrage, J H Fry, A W Brown, Elder
J P Brantley.

Providence I:—H C Hewitt.

Providence II:—James Brittain.

Penelope:—J W Parrish, W H Hilderbrand, John Hil-
derbrand.

River View:—W J Caldwell, W T McCoy.

Salem:—G L Long.

Sandy Plains:—J H Hoffman.

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McAllister, W S Kids.

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Long Creek:---A Jenkins.

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D A Finger.

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grove, J W Baumgarner.

Mt. Ruhama:—J P Drum, J C Barker, T L Crouse.

Mt. Zion:---W A Caldwell, E V Senter, Lee Hoover, C F
Abernethy.

Newton:—D R Cates, J L Vipperman.

Olivet:—F E Kale, J H Fry, J L Eads, T Bradburn,
I A Litton.

Penelope:—C M Murchison, J S Hilderbrand, I M
Hilderbrand.

River View:—W J Caldwell.

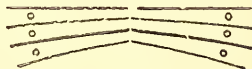
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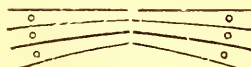
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